The Universalist Leader

Boston and Chicago

January 10, 1925

A Non-Partisan Foreign Policy

MR. CHAIRMAN, may I pause to ask, is it too much to hope that some day we may establish a definite foreign policy and maintain its continuity free from the horse-play of domestic politics even with changing Administrations? If so, the interests of this country and the peace and tranquillity of the world would be advanced and insured. After all, is it true, Mr. President, that because our people are of different racial ingredients, they will not patriotically support a wise, courageous, definite, and non-partisan foreign policy of the United States of America? Perhaps we need to put our State Department in such a non-partisan position that all citizens, including members of the Senate, may speak and act in foreign affairs with individual independence, free from the thought or charge of being traitor to the political party of their affiliation.

Owen D. Young.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE REPUDIATION UNFORGIVABLE

REPUDIATION is an ugly word. It means "the rejection in whole or in part of a contract, debt or obligation." Specifically it is "the rejection or the scaling of its debt by a government."

The word originated, we believe, in these United States of America in connection with the acts of state governments.

It has been used in the Senate of the United States recently with horror and sorrow, as describing the possibility of action by the Government of France in relation to Inter-Allied debts.

France promptly disavowed any intention to repudiate. First the Embassy at Washington, and then the Prime Minister in a long interview with the American Ambassador in Paris, characterized the whole thing as a "misunderstanding."

The tension in Washington then was described as "relaxed," the apprehension in the State Department and the Treasury was described as "relieved," and action alleged to be imminent in the Senate was "postponed."

Thus the whole thing blows over for the time being, although it is said that France must now take some steps about the debts in the near future or the United States in polite diplomatic ways will take some steps itself to force a settlement.

We must confess that we have been less shocked by what France has done the past week than by what we have done.

Rereading M. Clementel's statement with care, we fail to find a word to the effect that France will not keep her engagements. He did say that the expenditures for which the debts were contracted were made in a common cause, that France bore the brunt of that struggle, giving her soil, her property, and the lives of her people, that a reduction in view of all the considerations would be just, and that payments at once were impossible.

"We can not think," he wrote, "of assuming the annuities that may be fixed, until we shall have completed making good the damage in the devastated regions, and until payments to which we are entitled under the treaty of Versailles shall have created for us the necessary funds."

In substance he said that the whole matter ought to be taken up in a spirit of good will, that the burden which it was deemed just that France should bear she would bear, but that she must have time.

That kind of statement brought out the sharpest kind of rebuke from this country that it is possible to make outside of diplomatic channels.

Senator Reed of Pennsylvania, close to Mr. Mellon and the Administration, evidently by prearrangement, made a speech in the Senate warning France against repudiation and threatening action by Congress which would advise our bankers against further private loans to France.

We need not say that honest men and honest nations do not repudiate their obligations. A bedrock principle in morals is to fulfil a bond, to give one's word and keep it. We can not subscribe to any principle of repudiation, even when a government comes into power utterly out of sympathy with the old government, and when it is convinced that the money owed was borrowed and spent for unworthy purposes. We will land in a morass of slimy evasion and deceit the moment we depart from the straight path of paying our debts, principal and interest.

We, however, desire humbly to call attention to the fact that there are other things in morals than payment of debts, and other ways of repudiation, both national and individual, than repudiating promises to pay.

Men and nations alike can repudiate the obligations of mercy, the duties of comrades, the call of the larger justice.

A debtor must hold himself strictly to the letter of the bond, but a creditor often convicts himself of the blackest cruelty when he insists upon or even accepts repayment.

A nation repudiates the most elementary principles of fair play which exist between man and man when it forces priority of its own obligations over those of another nation left infinitely worse off by the common business in which the whole thing originated.

There are some things which we don't like in our attitude. We don't like our being so quick on the trigger to get a settlement such as any money lender would make and where the only deterrents to getting our entire pound of flesh seem to be what the debtor has for us to seize.

We don't like our insisting on our share of payments under the Dawes plan just exactly as if we had not failed to sign the treaty of Versailles and had not refused obligations under it.

We don't like the hard bargain we drove with England on the debt settlement, and our taking enormous sums from her when her industry is disorganized and her own debtors helpless to pay. It was magnificent on her part that she offered. It wasn't altogether big on our part that we accepted. It would be unspeakably small on our part if we did not see that France paid England as soon as she pays us, especially as what England borrowed from us she borrowed largely for France.

And we don't like our attitude that these colossal sums spent in the greatest war of history to win a common victory are just ordinary debts.

We are not so foolish as to urge thoughtless, indiscriminate cancellation. We are dead against giving any nation more millions for guns and ships and munitions. But we do urge, with all the force we have, an approach to a solution of this debt problem from the single standpoint of the good of mankind.

We know all about our issuing bonds to get the money to lend abroad. We know that we are paying interest on some of those bonds. We agree that American tax-payers should not pay all of these obligations. But we do say that we ought to sit down with our late allies and talk it over; that we ought to recognize that it is both bad business and bad Christianity to saddle any nation with burdens heavier than it can bear; that Germany ought not to pay it all, or France, or brave old England, that we ought to assume the principle of its being a common burden and jointly distribute that burden in proportion to the ability of the different nations to bear it.

Moreover, what we would have the Government and the people of the United States to remember is the old motto, "*Noblesse oblige.*" There is a special obligation resting on the strong, the rich, the capable.

We are the richest people on earth. We ought to be the most generous. If we can't be that, we at least ought to keep ourselves free from every taint of injustice. And we must not go back on old comrades. Than that there is no repudiation more horrible or unforgivable.

* *

THE PRESIDENT AS LEADER FOR PEACE

THE President has let it be known positively that he is very much in favor of another conference on limitation of armaments within the next year, that he is not sure that this can be brought about, that when the time is propitious he will use his influence to call or have such a conference of the nations called.

There is no question about the strong popular support which such a movement would receive in the United States. There is no question either about the secret or only half-veiled hostility to it on the part of powerful people.

Though few politicians would openly show the contempt they feel, they do bend every effort to divert attention from the issue.

Just now they are endeavoring to show that the United States Navy is inefficient; they are appealing to our patriotism to make it efficient; and they are forcing the matter especially in the Naval Affairs Committee of the House of Representatives so as to get support for larger appropriations.

The average man distrusts such propaganda. The President also appears to distrust it.

It is one thing to want our navy kept up and well supported. It is quite another thing to let the big navy people slip in this, slip in that, and grab continually for more, with no idea or ideal beyond making us the most formidable power on earth.

Not many of the big navy people, especially those inside the navy, want us to be belligerent or dishonorable. They, however, do distrust the methods of conference and prefer that we should decide, and tell others to take it or leave it.

The growth in armaments begets a growth of that kind of mentality.

It is a state of mind even more dangerous than the disposition and desire to use a new perfect machine when we once get it. We can control the fellows who feel that they will never fulfil their destiny unless there comes a war. We can't control so well a subtle feeling of superiority, physical and mental both, which makes men unwilling to sit down with others as equals and talk it over.

From many angles, it is important to hold the big army and big navy people down and hasten the day when armaments everywhere may be reduced. Creating big fleets and armies is no different in principle from the old bad practise of "toting pistols" and pulling them at every slight provocation.

As Christians we must back up every movement for reduction of armaments. We must do it with courage and common sense. Keep our feet on the ground, avoid illusions about going it alone, and avoid ingratitude to the defenders of our nation.

We peace people are not weak. We are powerful. Let us use our strength to keep it, to grow in momentum, and to put over the job of preventing race destruction.

* *

THE NEW YORK DINNER

IF all the money spent in denominational dinners went into the treasury we could build several Perin-Cate Homes," said a friend during the past week.

That is an exaggeration, of course. Even if it were true, however, it would not tell all the story.

No circular letters, no round robins, no radio broadcasting, no *Universalist Leader* even, can take the place of men and women getting together and permitting minds to kindle from contact with minds.

No publicity of which we have command, either for our ideals or for our work, can reach anything like the distance reached by the Associated Press dispatches describing an important dinner in a big center.

No dollars spent on recreation like the dollars spent in going to and from a city like New York and attending a dinner like the one planned at the Hotel Commodore, are subtracted from sums given for the

general welfare, but rather add to the amounts contributed for such purposes.

The National Layman's Committee have done well to arrange for the New York dinner, the Boston dinner and others to be arranged in the great West.

They will not be affairs designed cleverly to draw men together and then make raids upon their pocketbooks. They will be for good fellowship, mutual acquaintance, promotion of unity, quickening the *esprit de corps*, and, above all, for the divulging of plans of those in a position to push mightily in a good cause.

In our opinion, it will pay all of us to make some sacrifices to be able to attend these dinners, and especially the big, stage-setting, plan-making, hope-creating dinner to be held in New York on January 19, 1925.

* *

SAMUEL GOMPERS AND HIS LITTLE ESTATE

THAT the late Samuel Gompers refused a war bribe of "unlimited millions" was asserted at a dinner of the National Civic Federation in New York recently by H. Snowden Marshall, United States Attorney, during the early years of the World War. "He received varying offers couched in various disguises of financial assistance to himself," said Mr. Marshall, "if he would align himself with the so-called 'cause of peace.' These efforts culminated in a visit from a person who told him that a word from him would not only stop the production of munitions of war, but would stop the shipping of them, and that if he gave the word he could name his own price. To this he replied that he worked for the American Federation of Labor for the salary which it paid him, that he had no income from any other source and would never have any."

There is not much doubt about what would have happened if Gompers had succumbed. He was all powerful with labor, and supplies to the Allies would have been cut off.

He could have easily fooled himself with the thought that he needed money for the labor cause, or that the world needed peace more than anything else. He was as practical with himself as he was with the labor movement. He kept his feet on the ground. He did not let himself be hoodwinked. When he died, he was worth less than $30,000—a paltry sum in contrast with "the unlimited millions" which Mr. Marshall asserts German agents offered.

It perhaps is just as well to remind ourselves in passing that Samuel Gompers was a foreigner and a Jew. He became so complete an American that in that last lonely hour of the early morning as he felt himself going he said: "Morse, this is the end. God bless our American institutions. May they grow better day by day." The farewell and blessing mean more because they come from a man who saw and acted on the principle that world-wide sympathy and service are the highest tests of true patriotism.

The offer of German agents to Gompers, if true, is a dramatic thing which will attract much attention and bring him universal praise. We doubt, however, if it cost him as much to refuse it as it cost him to make the decisions involved in what has been characterized as "his middle of the road policy." He would not go as fast as some of his associates demanded. He would not seek the whole loaf, but took the pieces he could get as he went along. He would not become a revolutionist. In this his head was level, but his heart also was brave.

Despite the common belief we are sure that it is not so hard to be an extremist, reactionary or radical, much the same kind of people intellectually, as it is to be the "middle of the roader," misunderstood and misrepresented by both the others.

Gompers died in the harness. He hurried the inevitable by going to Mexico against the advice of the doctors to see the first labor president inaugurated. This final sacrifice of self, the rush for lower altitudes to save his life, the death bed scenes, the long journey of the funeral train, and the stories like this of Mr. Marshall now coming out, are driving home the lessons of his life.

* *

IMPORTANT NEW LITERATURE

THE American Institute of Sacred Literature, Hyde Park, Chicago, closely affiliated with the University of Chicago, is publishing three series of pamphlets to which we are glad to call attention.

In the "Good Will Series," there have been issued thus far two numbers, "The Golden Rule among Nations," by Andrew C. McLaughlin, and "Jesus and Good Will," by Shailer Mathews. These may be purchased at two cents each, or $1.50 a hundred.

The "Why I Believe Series" and the "Religion and Science Series" are as follows:

"Why I Believe in God," by William A. Brown. "Why I Believe in Jesus Christ," by Shailer Mathews. "Why I Believe in the Church," by Charles R. Brown. "Why I Believe in Immortality," by Douglas MacIntosh. "Why I Believe in the Bible," by John M. Powis Smith. "Why I Believe in Giving Justice," by Harry F. Ward. "Why I Believe in Prayer," by Ernest D. Burton. "What Can I Believe?" by Harrison F. Rall. Two cents each, $1.50 a hundred.

"Evolution and the Bible," by Edwin G. Conklin. "Evolution and Mr. Bryan," by Harry E. Fosdick. "How Science Helps Our Faith," by Shailer Mathews. "A Scientist Confesses His Faith," by Robert A. Millikan. Three cents each, $2.00 a hundred.

* *

SOME GENEROUS GIVING

THE Euclid Avenue Christian Church of Cleveland closed its fiscal year showing that it had spent $27,905 on its local work and $29,338 on work for others. The membership increased 203 during the year and now is 1,706.

The Westminster Presbyterian Church of Minneapolis in the year closing April, 1923, spent 53,000 for current expenses, $74,427.72 for benevolences and was able also to put $34,500 into the purchase of an adjoining lot. They have a membership of 2,252, an increase of 260 during the year. The average contribution of these members, young and old, rich and poor, was $70.50, or $1.36 per Sunday.

The striking things about this giving are the high average per member and the unselfish division between things at home and abroad.

Cruising Cross Country

II Christmas at the Old Home

John van Schaick, Jr.

AT the request of many members of the *Universalist Leader* family I "take my pen in hand" (which isn't a pen but a pencil) to describe for the third time Christmas at the old home. Apparently there is enough that is universal in the experience, commonplace though it may seem, to touch and please many who no longer have an old home or who find themselves unable to go back.

My old home is at Cobleskill, Schoharie County, New York, on one of the main streets of a village which now has 3,000 people, they tell me. It lies in a valley about 1,000 feet high, on each side of which the hills go up 600, 800, 1,200 feet higher. Barruck Zaury, where I often climb, is 1,800 feet above sea level, Petersburg Mountain over 2,300, and Summit, on the slopes of which we have a kind of wild farm camp, is 2,428 feet high. Living as I do on the sea level, a visit home affords a marked change in altitude. Living in cities much of the time, it gives me quick access to the open country. Living where the masses swirling about do not know me at all, it puts me back into an environment where the entire community knows me and where I am John to practically everybody, and they are John and Vern and Archie and Jack to me.

The trip on the Boston & Albany sleeper was unusually peaceful. Even the Madame slept quietly all night. We were lucky in several ways. The train gets in at 5.30 a. m. If one alights by six or a little after one is saved a long walk down the tracks from the point to which sleepers are shifted soon after arrival. As we had the two big heavy black suitcases, and the running board suitcase from the automobile, and the little black bag, my brief case and six Christmas wreaths, and as porters are frequently *non est* so early, we made rapid toilets and got down just as the train moved. Call it being a pack-horse if you choose, we can't travel light at Christmas, and we don't want to. Much of the weight was in books and cheese, for we were going to a place where there is still time to read good books, and where there is enough of the old Dutch stock left to make Rochefort, Camembert, Port Salut, Gruyere and even plain cream cheese acceptable presents. As for me I had no use for cheese until I was man grown, following my mother in this instead of my rugged old father; but, knocking about the world, I have come to see what an important part cheese plays in preserving milk, our one perfect food, and in feeding people thousands of miles away from dairy regions. I never have grown up to Limburger and Rochefort, but the others I have come to see are delicious.

Breakfast in the Albany station is an event. It is warm and light, and you smell the coffee long before you get there. The waiters are cheery and remember you. It seems to me different from any other station. But perhaps that is because it is the station only forty-five miles from home, where the train for home starts, where you run into people from home, where you can telephone home for thirty cents, and where you feel so much "at home" yourself. The eggs are fresher, the toast is hotter, the coffee more fragrant, and Kellogg's Crumbled Bran even more juicy and succulent, where you are going home the day before Christmas.

Another stroke of good luck we discovered lay in the fact that our train slipped into the crowded yards on time. The Christmas rush was on. The Twentieth Century Limited was running that morning in four sections. shifting about, remaking the trains for Boston and New York and crowding the tracks. The people who came up on the sleeper from New York to connect with the same 7.15 a. m. train that we took reached East Albany on time and then lay there unable to get over the bridge into the station until 7.15. They saw us go out as they came across the Hudson—the young Cobleskill school teacher from Washington, the young Cobleskill business man who lives in Palatka, Florida, and my brother-in-law. There was gnashing of teeth, for there was no other train until night, but my brother-in-law saved the day by getting a motor in from home which brought them all to Cobleskill for midday dinner.

It was still half dark as we started on the D. & H., rolled slowly past the dock of the day boat, and then the night boat, and swung in a big curve westward away from the West Shore tracks and up the valley of the Norman's Kill. It began to snow as we started. By the time we reached Elsmere, five or six miles out, the big flakes were coming down fast. The first fields we passed were brown or gray, or blue gray, in the early morning light. Then all at once we were running past fields flecked with patches of snow above which showed dead grass, the yellow stubble of wheat, and cornstalks, or masses of weeds in many shades of brown. The snow let up, started again, and then came faster and faster. It amounted only to four or five inches, but what a white mantle it put over everything before we reached home! How the evergreens and red barns stood out against that background!

They tell me that it takes one who is country born to appreciate the service on our division of the D. & H. One must have happy memories or be watching for old landmarks or old neighbors, otherwise he would notice that the morning train is overcrowded, that there are no parlor cars or diners, that it makes frequent stops and takes over two hours to make the forty-five miles. Going home for Christmas one does not notice these things. He notices the people bundled up in mufflers and fur coats, climbing on the train at every station, stamping the snow off their feet, shaking it off the furs where it clings so tight, ruddy faced, strong and vigorous from always braving the elements, filling the car with an atmosphere of Santa Claus and the North Pole. One old man took the end seat which brought him close enough to me to visit. "Turrible icy," he remarked. And getting a friendly response and seeing an interested

listener he went on: "Roads just like glass. Hardly any travel on the state road. Cars just turn around. Last night after dark, I was out doing my chores. I heard loud talking by the road. I got my lantern and went out. There was a young fellow with a Ford sedan with his wife and car full of packages, turned square around in the road and slid off into the ditch. I helped get him back on the road. Then I went along with my lantern for half a mile and he turned around four times—just as calm and composed as if he had been in on the barn floor. I asked him where he was going and found it was up a long hill four miles away. I said to him, 'No man can get up that hill this night.' The young lady said, 'I can walk.' I says to her, says I, 'Young lady, you don't know what you are talking about. You can't stand up on this road. As for walking, you've got to get right out in the fields.' 'But I've got my car full of Christmas packages for the kiddies,' said the man. 'Well,' I says, 'you and your packages won't do the kiddies no good down at the bottom of that steep bank, and that's where you're going, sure.' 'What'll I do?' he says. 'Where'd you come from?' I asked him. 'Schenectady,' he told me. 'Well,' I says, 'you go back to the city if you can get there. You can't go where you're heading.' And by golly, he turned around and started back, and that's the last I heard of him. But I've lived here seventy odd years, man and boy, and I never saw such a glare of ice in my life."

The austere, reserved folks who never permit an advance by a stranger, or who never encourage wise old farmers or fishermen to talk, miss a lot in this world. They'll have to change in heaven, or it will get to be a monotonous place.

Altamont, eighteen miles from Albany, would better be named Piedmont. There we leave the lower levels and begin the stiff climb up into the wilder broken country to Duane, Delanson and Esperance, the first station in Schoharie County. From Duane the train runs for some miles along the ridge on the south side of a wide fertile valley, permitting extensive views to the north—over the Mohawk and to the Adirondack country beyond. With a great burst of speed we descend to the level of the Schoharie River and cross it between Schoharie Junction and Central Bridge. From there we follow the valley of the Cobleskill, fertile, well tilled in summer, well wooded, with picturesque high ridges on each side, and with wild side valleys opening up both north and south and inviting tramps and outings. Now there begin old associations with every road and trail. Well do I remember coming up this valley on a night when the moon was at the full, riding in the cab of a locomotive which was hauling a heavy freight. I had been making a temperance speech at Sloanesville, had been dropped at Central Bridge station, had found that I had no means of "flagging the sleeper," and had been picked up by a Cobleskill boy who was fireman on the freight. I remember the enchanting views as the freight climbed the heavy grades, and I remember also the apple pie that fireman and I had together when we reached Cobleskill. He may long since have been gathered to his fathers, but it won't be heaven for him or for me if the memory of such pie is lost in the grandeur of the heavenly city. In Schoharie County, they seldom use dried apples, and never even have heard of those abominations, patent apple pie fillings made out of cores or anything else and dumped into a kind of apple sauce pie. No—they use firm, well matured Spitzenbergs, Northern Spys, and Greenings, of the old reliable varieties, and MacIntosh Reds of the new. Not all the heaven-born pie makers of this world are from New England. The old Dutch of New York have contributed their share. We who have known them never will forget them.

So in a snow storm we came to Cobleskill, and with bag and baggage were bundled into the little Ford sedan and taken home.

It wasn't as hard as last year, to come back home and find the old folks gone on. Nature mercifully helps us make the mental adjustments. "We get over it," we say. Perhaps that is so. The wounds are cauterized by time. But that isn't all of it where we truly love. There is something very big that is lacking—something irreplaceable—but after the first bitter sense of loss the dear ones seem to come back. In a way they take their old places. Especially as one does the tasks they always did, the importance of which one never fully realized when they were here, one feels them near. Carrying the coal for the kitchen fire, fixing the furnace, shoveling the walks, wiping the dishes, or sitting by the open fire—one feels surrounded by their loving interest and sympathy. And why should it not be so? As Pierce of the Unitarian church in Washington said the other day, "I don't know any better world to use for a heaven than this world. I don't see why we need to think of the spirits of our loved ones far away in some other world." This does not mean that we need lose our balance over spiritualism, but it does mean that we have a right to think of these beautiful possibilities, take warning and comfort from the thought that a beloved eye sees us in our temptations and struggles, and sympathize with all honest investigations in this field.

The first day I slept and shoveled snow—and then slept again.

Christmas Day I was up before daybreak, made my coffee and climbed a mountain. It was hard work with loose snow lying on slippery ice, but I can testify that a loose fence wire hidden by snow and catching the foot can do a more complete job of tackling than ice.

When I came down the mountain I was in a warm glow. I met John G., an old friend, a school teacher. He was out without coat or vest sweeping his steps. "Bitter cold," he yelled as he hurried in. "You're right," I shouted, to be agreeable, but I was sweating from every pore. We each had hold of a different part of the elephant. Whether a man has on a fur coat or no coat affects his opinion of the weather.

My sister, who had the old home last year, has moved back to her own beautiful house on the hill, risen like a Phoenix from the ashes. A younger brother and his family have moved into the old house. It is a great comfort not to have it shut or rented to strangers. The two families united were too big for a dinner together this year, so they had separate dinners and came together for the Christmas tree.

That younger brother went to bed Christmas night with the grippe, and I wrestled with furnace, stoves and fireplace. Nothing brought back old days more vividly. Nothing about Christmas gave me keener pleasure. There is something real about wood to split, ashes to empty, coal to shovel, walks to shovel, marketing to do, dog and cat to feed, and suet to nail up for our little brothers and sisters, the birds. The poetical side or spiritual content of such chores may be more obvious to the man who does them once a year than to the man who does them all the time, but I am not so sure of that either. Most men I know take pride and satisfaction handling tangible physical things. The handicap to the man in industry or business is that he never has time enough.

The radio made a marked impression upon us. We never have put one in, but this younger brother had a cheap set installed in the old home.

Christmas night I was toying with it when all at once I found myself in the Second Church of Dorchester, with my friend, the Rev. Vaughan Dabney, delivering an address. It couldn't have been clearer, and since it was Dabney it couldn't easily have been more helpful. Then when Dabney finished I left his choir singing and went to Pittsburgh. They must have some powerful broadcasting plants there, for it came in strong—dinner music, a quartette, a story. Christmas Eve I heard the powerful station at Schenectady tell the most charming Christmas stories for children. All the others of the family had gone to a Sunday school Christmas tree. I kept house. One of the stories told how on the first Christmas the air was full of music. "It is the same to-night," said the story teller. "Nor is the music which science sends to-night any less divine than that music of long ago. It is all religious." Isn't it great to have that thing said so dramatically and clearly!

With this little $30 set I heard the music at the Copley Plaza and the market reports at the Brunswick, both around the corner from my apartment in Boston. The family had heard Washington and Chicago and Lansing, Michigan. I have had a feeling that I didn't want the world chasing me into my study when the day's work was done, but there is no denying that there is something most fascinating about it. And it is a new power to be reckoned with, as every other moralist is reminding us. It may do more to educate us out of our insularity and provincialism than any other agency.

It was a quiet, uneventful three days at the old home. There were no wild thrills. There was much complete relaxing.

The deepest joy of all, as is natural and right at Christmas, was in the children and the fine manly boys home from Dean and Tufts. The little ones with their stockings, their dolls, their wonderful snorting horses on wheels and trains on curving tracks, their faith in Santa Claus, keep us young.

The older ones, growing in stature and developing in manliness and unselfishness, keep us strong in the faith that education is the biggest thing to work for there is. By pen, by voice, by journal, by home, by college or prep school—to set minds free and make hearts strong and pure is a work we will be more proud of when we come to die, I verily believe, than all the rest of life put together.

Let Power Return to the Villages

A. E. Holt *

IN the twelfth chapter of First Kings you will find these interesting words—"What portion have we in David? To your tents, O Israel!" This is the revolutionary slogan of the villagers of the kingdom which David had so recently built. It was their announcement that the kingdom had grown too small to contain the farmers and herdsmen and the villagers of Israel in its ongoing progress.

There is a good deal of history which lies back of this incident, and it is worth while to review the preceding incidents.

David has established the kingdom by the conquering of about eight central city strongholds which had hitherto been in the possession of the Amorites. Of these strongholds Jerusalem is the chief and is made the administrative center of the kingdom.

Under David the kingship was a service institution, its standards were simple and the people of the villages were loyal. Solomon comes on the scene as the successor of David. Solomon is a double personality. On the one hand, you hear him praying a prayer like this, "O Lord, give to thy servant an understanding heart." You see him with acute wisdom restoring a child to its rightful mother, and you think, "Here is a young man who will make a great king." Incidents like this have given Solomon the reputation of being the wisest man who ever lived. But there is another side to his character. You read that Solomon had seven hundred wives and three hundred concubines, that he made the eight central cities the administrative and military center of the kingdom, that he introduced the extravagance of an oriental monarch into a kingdom of herdsmen and farmers, that he maintained a luxurious court which he financed with heavy taxes and conscript labor. What Solomon tried to do all his petty nobles tried to do, and there grew up in the new cities a selfish luxury-loving class which had neither piety nor patriotism. As you read all this you are convinced that whereas personally Solomon may have been a very likable fellow, as a king he was one of the biggest failures who ever tried to sit on a throne.

Solomon tried to pass his throne on to Rehoboam. Rehoboam goes down to Shechem to be made king and is met by a committee. He was one of the first men to learn the difference between a coronation and a committee meeting. Instead of crowning him they began to ask him some questions. "Your father," they say, "made our yoke heavy. Make thou the yoke of our father lighter and we will serve thee."

Startled by this unexpected plea, Rehoboam be-

*Dr. A. E. Holt has recently become a professor in the Chicago Theological Seminary.

gins to fight for time. He asks for three days in which to consult his friends. He goes first to the old men, the men who had known the days of David when the kingship was a service institution. They reply, "Speak kindly to these people and serve them and they will serve thee forever."

But this is not what he wants to hear, and he turns now to the young men who had been raised with him and had developed extravagant tastes fed by luxury, slaves and wealth.

Let us stop long enough to recognize that one of the disadvantages of being a fool is that you will probably have foolish friends who will accentuate your foolishness. Asking advice of fools never begets wisdom. There is one little piece of mathematics which those of us who trust popular opinion ought to remember. "One fool plus one fool plus one fool just makes three fools." It always has and always will. Rehoboam asks advice of fools and they give according to their kind. "Speak roughly unto the people; tell them that your little finger will be thicker than your father's loins." "Your father scourged them with whips but you will scourge them with scorpions." Rehoboam is just foolish enough to give this message to the men of the villages, and he gets back the answer, "What portion have we in David? To your tents, O Israel!" The country had become too small for the common man.

Now as I analyze the record there are three conditions here which are worth noting.

1. Power had slipped from the villages and had concentrated in the cities.

2. The men of the villages had duties without power.

3. The men in the cities had power without duties.

The situation became unbearable and the first revolution in Hebrew history took place. Israel sinned the sin of a one-sided development.

We are considering how we can make our nation large enough to include the farmer in its ongoing progress.

Let me say, first of all, that no nation can be large enough to include any man or group of men in its progress who do not make *duty to serve* the first plank in their conscience platform.

My formula for a stable nation calls first of all for a generation of people who will want what they ought to want, and then we can take up the question whether we have a nation in which men who want what they ought to want can get what they want.

No man wants what he ought to want until he wants to be of service. We have not yet discovered the type of training which gives us large results in this kind of men.

When I was a student in a certain university, the most popular man was the captain of the football team, the leader in all athletics, and yet he went out of that university a mass of illegitimate desires, and a few years later he was shot by his wife and a grand jury declared she had committed no crime against society.

I like to place over against this record the record of a young man who came back to this country decorated far beyond others for conspicuous bravery during the world war. He was hailed by the big Eastern dailies with page after page of publicity. General Pershing had no greater reception. The moving picture corporation offered him a thousand dollars a week if he would commercialize his publicity on the stage. But he had the good sense to consult his older friends, his minister and the Governor of his home state. The last time I saw him he was pleading for funds for the York foundation to establish schools for the young people in the eastern Tennessee mountains who had had "nary a chance" for an education. Whatever the education which produced the second type of man, we need more of it.

The next generation must develop the system of training which makes the farmer want to glorify God in his calling as an American farmer by careful stewardship of the soil, practising intelligent and efficient farming, efficiently marketing useful goods, preparing himself for intelligent citizenship, conscientiously exercising the duties of parenthood, supporting those rural institutions through which he will share and contribute to the national conscience and culture.

When I say we must train a generation of farmers, I am not unmindful of the fact that the farmer in America has wanted what he ought to want. Our chief national asset is the accumulated moral power of three centuries of farmers who have believed in hard work, self-control and the abiding satisfaction of the creative life.

But if the farmer is to be a man of duties there must be lodged in his hands the power which is the rightful concomitant of duty.

The dark days for Israel began when the power of the nation left the villages and centered in eight semi-pagan cities.

To one who loves rural life the most distressing fact about our national development has been the gradual slipping of power into the cities.

Few of us would be willing to assert that during the war or after the war economic power was in the hands of the farmer. Religious power is not now in the hands of the farmer, or he would develop some better means of satisfying his needs than are now at his disposal.

If the farmer is to serve the nation in the best way at the present time, he will take back with our consent some of the power he has allowed to slip from his hands. First of all, he will take back with our consent some of the economic power he has allowed to slip from his hands. A great deal of the farmer's economic power slipped from his hands because he allowed to multiply those people who wanted to do for him services which he ought to perform for himself. Much of the power can come back if he will do for himself those services which he has been paying others to do for him. During some recent teaching at the Yale Divinity School I saw a blotter on the desk on which was printed the following advertising material for the *Yale News:* "Why write home? Subscribe for the *Yale News.* Send it to the old folks! They will like it and it will save you lots of trouble." We are all of us surrounded by people who offer us the benevolent end of a despotism in the form of some useless service which we ought to perform for ourselves.

The biggest argument for the co-operative movement is that it represents a broadening of the base of economic power in the nation. I think that every one who has the welfare of the nation at heart should welcome the time when not only shall the producers have broadened the base of economic power in the nation by the perfection of their great systems of co-operative production, but when the consumers shall have made a similar contribution by doing their part in co-operative effort to democratize the economic power of the nation.

Again, if the farmer is to serve the nation in the best way at the present he will take back with our consent some of the political power he has allowed to slip from his hands. One could fill a comic newspaper at the present time with the anxious messages of warning issuing from members of the "tariff bloc" to the "farm bloc" urging the latter not to attempt a political remedy for a social and economic disease. Now, while holding as I do to the belief that we are not ready to do away with political representation based on geographical units, I am at the same time convinced that we shall get more and not less occupational representation in the United States.

Political power in Europe at the present time organizes around economic interest. In one country you have labor in control, in another the middle class, in another capital, and it is not likely that we shall escape such divisions, and our solution lies again in seeing that no one group has all the power and that occupational grouping becomes the basis of a new public-mindedness.

I have been following during recent years the trail of some of the revolutions which have taken place in Europe, and I think in every case the nation which has had a revolution has sinned the sin of a one-sided development. It was an American radical who made the observation that the revolution in Russia was possible because most of the power of Russia was concentrated in two large cities. I suppose it might, with equal truth, have been maintained that had the power of Russia been distributed the revolution would not have been necessary.

In the last place, the farmer ought to take back with our consent the religious power he has allowed to slip from his hands. Let us frankly admit the truth—the present form of religious organization in America is not suited to seventy-five per cent of the farming communities of the United States. It may work in the cities but it hampers religious expression in the open country.

The farmer is struggling for an expression which will be normal. In some places he organizes a union church, in some places it is a community church, in some places it is a federated church, in some places it is a denominational church with a community program. Are the great religious groups going to compel him to fight his way to normal religious expression as a rebel, or is he to take back the religious power he has lost with the co-operative consent of religious groups which are big enough to give him a share and portion in their life? You say you do not want a "class church." Neither do I, and the only people who will ever be responsible for a class church will be the people who make the established religious groups so small that some essential part of our American population can not find standing room within them and are compelled to say, "What portion have we in David? To your tents, O Israel!"

I might follow the matter of distributing the power of the nation through other lines of vital interest; I might speak of the farmer winning a place for himself in the educational and cultural interests of the nation. I might refer to his part in the public opinion and national standard of living, but I have illustrated my point and that is sufficient.

I have said that the farmer must be a man of duties and he must be a man of power. I can sum it up by saying that I believe the biggest need in America is a new provincialism which will make the farmer's community significant.

Some time ago there was a small community in northern Colorado which had its first football team. The minister and the local newspaper editor undertook to interest the whole community in the high school football team. When the community became interested the team began to win games. At the end of the season it had the championship of the state. About this time it was announced that a high school team from Chicago, which held the championship of that region, would take a post season trip to the coast, and would be glad, *en route*, to play the championship teams in several states. It fell to this team from the village in northern Colorado to play the Chicago team. The game was played on the Denver Athletic Club grounds. So far as I know there were no special trains run from Chicago to see the game, but it took not one but several trains to carry the population of that village to encourage their team in the contest. The game was played in the slush and the mud, but in spite of this there were lined up along the side lines the farmers and merchants, who didn't have any fancy college yells like "Hobble gobble, razzle dazzle, sis boom ah!" but they did know how to call hogs and yell at the cows, and the combination of the two makes a pretty decent college yell. When the game started it was not just one team against another team; it was one team against a whole community and a team. The boys from the village went through the team from Chicago like a bunch of whippet tanks through the Hindenburg line. The final score was 22 to 0 in favor of the village. The Chicago boys said that the altitude was too high, but most of us thought that the score was too high. The village population went home, and the editor of the local paper announced in blazing headlines, "*We have the football championship of the world.*"

They had taken their place in the world life not by deserting the village for the city, but by developing the resources of the village.

Now I am advocating a *new provincialism*, not because I believe in factionalism but because I believe in a richer national *fellowship*, and I believe that you can not have a fellowship until to a certain extent you have equals.

Our national life should follow the great pattern of ideas of the New Testament. It should be like a body in its unity but it should also be like a body in the integrity of each part. It should be like a home which is a perpetual opening up of the progress of the

whole to the oncoming generation. It should be a fellowship of the Spirit held together, not by fear and force, but by a common devotedness to the good and true in the national destiny.

With that ardor with which we pray
Our Father who art in Heaven,
Hallowed be Thy name,
We would dedicate ourselves
To so work and teach and preach
That the world in which we seek our daily bread
May be so ordered by the principles of justice and fair dealing,
That every dweller in countryside and city,
In mining camp and factory town,
May see in the community in which he dwells
An object worthy of his whole-hearted devotion,
Because it offers to him a fair share
In those abiding satisfactions of life
Which are the just reward of the fraternity of those who serve.

Statement of Social Service Commission.

The Fatal Side-Step*

Frank Durward Adams

He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy. Proverbs 28 : 13.

TREACHEROUS GROUND is the name of a notable story by Johan Bojer, the Norwegian novelist. For merciless analysis of human motives it has few equals in modern literature. With an almost ghastly sincerity Bojer strips the souls of his characters bare and reveals their naked workings.

In this tale the central figure is Erik Evje, son of a wealthy land-owner, who spends his life trying to side-step the responsibility for his own selfish mistakes. He first betrays a young girl, a servant in his father's house, daughter of one of the cottagers on the estate. But, encouraged and abetted by his father, he refuses to face the consequences of this act, sees the girl turned out of the house, and he himself goes away to the city to study law. He will fit himself for a legal career, and by service to society soothe the ranklings of his conscience.

But he can not forget a pair of suffering, accusing eyes. They haunt him continually and interfere with his studies. So he side-steps again, and decides to prepare for the ministry. Surely in such a holy calling he can find forgetfulness. But his father dies soon thereafter, and he goes home to attend the funeral. The parish priest delivers a long eulogy of the deceased, all of which the son knows is untrue. Throughout the fulsome address he is tormented with the recollection of a young girl being driven out of the house by that old man to shield his guilty son from merited discipline and disgrace. Erik wonders if he will become such a hypocrite as this parish priest.

Here is a second opportunity to face the consequences of his mistake like a man, and make such restitution as is yet possible. But again he evades the direct course and compromises with himself. He throws away his theological books and takes up the study of medicine. He will seek for reality in scientific pursuits and find ease of conscience in the study of natural forces.

A fellow-student gets into financial straits, and Evje offers to lend him the needed money. It is not a large sum, but he postpones the keeping of his promise. Evasiveness is becoming a habit. He can't meet any situation head-on like a man. He could get the money from his mother; but he has been spending rather too freely of late and he dislikes to ask her for more. He could sell his piano or pawn his watch; but his personal comfort and convenience are of more importance than keeping an agreement. So he continues to put his friend off with evasive excuses until the young man, thinking Evje will surely make good, forges a check, hoping thereby to tide himself over till the promised loan is made. But the young man is arrested and thrown into prison—the second person to become a convict through Evje's evasions, for the girl he had betrayed has just been given a seven-years' sentence for murdering her second child.

And once again Erik Evje side-steps. How easy it had become to shift the blame! How could he be held responsible for a forger's crime? He drifts into a radical meeting, and for the first time hears the doctrine propounded that poverty is the real cause of sin and crime, that men do wrong because they are poor. Evje clutches at it eagerly, for it provides him another alibi. Of course it was poverty that drove his friend to forgery! And he was not to blame, surely, for his friend's poverty. So he would take up the cause of the poor, he would help remove the causes of poverty, that others might not be driven to crime. He abandons his medical studies and becomes a leader of the radicals, a lecturer and newspaper writer, throwing himself with fine abandon into this new interest, persuading himself that he is making full atonement.

But Erik Evje did not confess even to himself that he was in any way responsible for his student friend's downfall. That was the one fact that he would not face. In the course of time his injured friend is released from prison; and one night in a meeting he rises and denounces Evje as a hypocrite and the cause of his own misfortune. And from a position of honor and leadership among the proletariat, he is suddenly repudiated and cast out, for he realizes the futility of trying to make any defense.

For months thereafter he lives in solitude, finding solace in drink, while the faces of his victims and the consequences of his folly torture him day and night. It would have been so much easier to confess his fault and responsibility, so much better to face the situation and wrestle honorably with it. But, no! He will not concede that the fault is his. The fault is in others; he is the victim of circumstances; and he fairly wallows in a great gulf of self-pity.

*Sermon preached in St. Joseph's Episcopal Church, Detroit, by the minister of the Universalist Church of Our Father, on Detroit's City-Wide Protestant Pulpit Exchange Day, December 14, 1924.

After a long run of fever, which leaves him weakened and emaciated, he decides to go home to his old mother and the estate, for they both need him. Indeed, he will do something for the poor laborers there. It will be a new poultice on his conscience.

There is a large tract of fallow land on the estate, lying alongside the fiord. He will divide this into small homestead plots and give them to the most needy and deserving of his father's old servants. One of the first of these is old Peter Troen, father of the girl he had betrayed, and who has now come back, hardened and embittered, from her seven years of penal servitude. But an engineer, who knows the geology of the region, declares that this tract of fallow ground lies upon a quagmire, upon a volcano as it were. Clear away the trees which have anchored it, dig cellars and ditches, and the first big flood of autumn or spring will send the whole area sliding and tumbling into the fiord. But several families are settled upon the land before Evje learns of this, and he is getting great enjoyment out of his benevolence. Again he persuades himself that he is making full atonement for his sins.

Here is another situation calling for the confession of a mistake and direct dealing. The thing to do is to go to those people, tell them the truth, assume responsibility for the blunder and give them land on some other part of the estate. Does he do it? No. He rails at fate for thwarting his unselfish plans again. He hates the engineer for telling him the truth; and the more he broods upon the matter the more convinced he becomes that the engineer's professional conceit and stubbornness are the real cause of all his troubles. If he could only make that engineer concede that he might be mistaken! Not a thought for the unfortunate people to whom he has given this land, and who might at any moment be engulfed in a land-slip and carried away to wreck and death. Nothing but pity for himself in the blasting of another altruistic enterprise.

The engineer's prediction is fulfilled. While Erik Evje hesitates and rails at fate, the flood comes one night and twenty homes and households are overwhelmed in muddy, watery graves. And at the end of the story Bojer leaves the distracted young man standing upon the edge of the raw, reeking chasm the land-slide has made, staring at the pitiful fragments of the houses and muttering to himself in a half-insane frenzy.

This is a novel, but it tells the truth; tells it with such blunt and bold directness that it is like gazing at one's own image in a mirror. We are all just like that, and the tragedy of Erik Evje is a vest pocket edition of the history of the human race. From the twilight of Eden to the garish noontide of our own day it has been the same old story—men side-stepping responsibility for their deeds, shifting the blame upon others, in every critical situation searching frantically for a scape-goat. The old Hebrews knew it. It is the keynote of the earliest episode in the human drama. When confronted and accused of eating the forbidden fruit, Adam established the precedent faithfully followed ever since. Yes, he ate the fruit, but it really wasn't his fault. The woman Jehovah had given him was the real culprit. She tempted him and he had yielded. The woman, not to be outdone by her shifty husband, blamed it all on the serpent who had tempted her. The serpent, for all his subtlety, had no alibi; and in consequence he has been crawling on his belly in the dust since that hour. The next generation had learned the trick only too well. When Cain heard the accusing voice, "Where is Abel, thy brother?" he was quick to answer, "Am I my brother's keeper? If he is lost, it is no fault of mine." Precisely the answer, though in different phraseology, that Erik Evje gave his conscience when his friend was thrown into prison. Was it *his* fault that the beggar had forged that check? He ought to have known better!

Do you not recognize the full-length portrait of yourself in all this? When you get into trouble is not your first impulse to look for somebody or something other than yourself to blame it on? If you so long neglect to write a letter that you are ashamed, do you not begin it with an explanation of how terribly busy you have been? You really *couldn't* get to it. But you really could have gotten to it if you had wanted to hard enough. We always manage to find time to do the things we really *want* to do. Why not say so in your letter? Or, if you have not the courage to tell the truth, why say anything about it? Just commence by abusing the weather, or something like that.

In some of the homes where I call the first five or ten minutes are taken up explaining why the folks there do not come to church. I am always rather sorry for them, for I know what a hard task it is. I have tried lying myself, and I know it isn't easy. And I know that in five such cases out of six these friends of mine are not telling the truth. They try to make themselves think they are; and sometimes they almost succeed in convincing themselves. But all the while I know, if they actually told me the truth, this is what they would say: "No, Dr. Adams, we haven't been coming to church because we were more interested in something else. There were other things we preferred to do on Sunday mornings." I wish they would. They would feel better, and so would I. Then perhaps we could have a worth-while talk about the things that interest us, and *why* they interest us. Then I might find out why the service or the sermon, or both, are less attractive than the golf links, the late morning nap, the Sunday paper or the drive into the country. The result would be a profitable pastoral call, which was made impossible because they side-stepped the minute I entered the house.

Yes, we all do this. The instant we get into trouble we begin working on some sort of an alibi. If the student doesn't get his lesson, or he fails in his examination, does he admit that it was because he did not study hard enough? Not once in a million years! It was the fault of the teacher, or the textbook, or the kind of questions asked. Or maybe the room was too cold, or too stuffy, or his pen wouldn't work. When a candidate for office fails of election, does he come out with a statement that he made a poor campaign, or his issues were false or untimely? Never! The voters were deluded, or his opponents "double-crossed" him in some way. A man loses his

job for reasons which are quite sufficient to an unprejudiced bystander, but you can not convince him of it. His luck went back on him, or he was the victim of circumstances, or somebody lied about him. Any reason but the right one! And he wastes the time he ought to be using hunting another job in pitying himself. If a man becomes involved with another woman he immediately sets himself to formulating a good story to tell his wife. Set it down as an invariable rule that "the other woman" is always to blame. If a woman whines and complains and nurses a grouch until her health is gone and she becomes a neurotic, she will never in the wide, wide world admit that it is in any degree her own fault.

And what we do in our individual affairs we do just as consistently in our group relationships. No race on earth will admit that it is to blame for the bitter inter-racial hatred and prejudice which are sweeping like a prairie-fire over the world to-day. The negro blames the white man, the white man blames the negro. The Mongolian accuses the Caucasian, the Caucasian despises the Mongolian. What nation has ever confessed to a war of aggression? To hear the participants tell it, there never was such a war. In the Peace Conference at Versailles the victor nations forced the German representatives to sign a statement confessing Germany's sole responsibility for precipitating the world conflict. The Germans have repudiated that confession, declaring that they signed it under duress; they were a conquered people, and that was the only way they could get any kind of a peace. Every intelligent person in the allied nations knows that this is the truth. No honest man to-day, without blushing, can accuse Germany of being the sole cause of the war. We know the war was caused by forces for which the whole world, our very civilization itself, was responsible. But the victorious nations were not willing to accept any of the responsibility. They wanted a scape-goat. They wanted to clear their skirts of the spattered blood of thirty million human victims. So they forced a false "confession" by giving a vanquished nation the "third degree."

Now the sequel to all this is melancholy enough. Cowardice begets more cowardice. Moral side-stepping is just one kind of lying; and everybody knows that a lie always calls for another lie to cover it up. So the course of the habitual side-stepper twists and waves like the path of a drunken man. It doesn't get him anywhere, for he has no objective. A person of this type is invariably selfish; and his only aim is to evade the unpleasant consequences of his selfishness that he may continue to indulge it. His character grows weak because deprived of every exercise calculated to strengthen it. He is always sorry for himself, always puling and whining with self-pity. Somebody else is always to blame. Cain became a wanderer upon the face of the earth; but the story carries no hint that he ever truly repented of his crime, ever honestly admitted his guilt, ever ceased to feel that somehow Abel was the real culprit. In such a mood it is easy to stumble into more and more folly. And as moral resistance decreases and the habit of evasiveness increases the individual becomes more and more a rudderless derelict on the stream of human life, buffeted this way and that, the plaything of every fickle cross-current, to lodge at last in some stagnant back-wash and rot away in piteous, abject forgetfulness.

Now to point out the moral in all this would be an insult to your intelligence. But I may be permitted to mention three principles of life which are here shown to be so fundamental that we may accept them as moral and spiritual axioms.

First, this habit of coddling is a pernicious practise. When we coddle ourselves it makes us spiritually soft and morally flabby. It undermines courage and we are always afraid to face the facts. It strips us of every quality of leadership, and we are eventually swallowed up in the querulous rabble. Coddling each other is almost as bad. We invariably make things too easy for our children. This is one of America's besetting sins. Certain types of Europeans are at the opposite extreme. They employ every device that they may exploit their children. They do not scruple to lie about their ages to get them out of school and immured in the factory where they may earn wages, stunt their bodies and corrupt their souls. But we exert ourselves to protect our children from any kind of work; sometimes, in the process, forgetting their moral training altogether. And then, when they get into trouble, instead of shouldering the blame ourselves and making them share it, we lay it all on to their "bad associates." Is there any neighborhood nuisance like the mother who always sides with her children in all the "kid scraps" of the neighborhood?

What we need is less mawkish sentimentality and a lot more rugged honesty. Emerson rightly declared that what we call sympathy is usually base. Regret calamity if thereby you can help the sufferer, to be sure. But hear his exact words: "We come to them who weep foolishly and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul." "Foolishly" is the key-word in this saying. Those who weep *foolishly*. And most of our weeping is foolish, whether indulged in behalf of ourselves or others.

This leads logically to the second axiom. Honesty with one's self is the only stable foundation of character. In all the dreary catalogue I have named there was just one fatal fault. These persons were not honest with themselves. They side-stepped at every turn and lied to their own souls. It is much more than a joke that this habit becomes so pernicious in some persons that they will actually cheat themselves in playing solitaire! Call it conscience or what you will, there is something in each one of us that knows the right and can never be quite stilled until we are dealing squarely with it. Shakespeare's word can not be improved upon:

> "This above all; to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Dig right down to that, and we find the bed-rock of character. The greatest day in any man's life is when he actually looks himself in the face and with stark honesty admits the truth about himself. I once

heard Elbert Hubbard declare in a lecture that the invention of the safety razor was one of the greatest moral triumphs of our generation. No man could look himself squarely in the face every morning of the year without being ultimately shamed into something like decency!

And, finally, confession of wrong or weakness is the beginning of all rightness and strength. And the reason is writ indelibly in the very nature of man. One must acknowledge that a wrong has been done before he can begin to undo it or make restitution. One must recognize a weakness before he can set about the business of repairing it. Everything waits upon this. What austere wisdom is that in the words of the text:

"He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy."

And not mercy alone, but courage and grace and strength to overcome them. "*Peccavimus! peccavimus!*" is the cry which every man must take upon his lips if he would rise out of the slime of his sins and above the burden of his blunders to the wholesomeness of a new life. "We have sinned! we have sinned! and come short of the glory of God."

My fellow-blunderers, let us try it. Let us quit coddling ourselves; let us be honest with our inmost souls; let us acknowledge that we have been fools, boobies and cowards. Unto God and our own hearts, if not to our fellow men, let us make the great confession. Let us look in the glass and tell ourselves the unflattering truth. It will mean getting a new hold on life. It will mean fresh courage and moral power. Then, in the fulness of time, we shall become brave enough to meet all our problems head-on, to accept the consequences of our deeds and misdeeds without whining and without side-stepping.

Thus shall we obtain mercy. There is no truth so amazingly true as this: The universe is infinitely kind; it is forever on the side of righteousness; and at the heart of it there is always healing for those who will seek and trust and obey.

Our Prayers Together

Margaret Denton

Saturday, January 17

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21 : 7.

Our Heavenly Father, we thank Thee that man's possibilities for growth are limitless. Help us to understand that it is not always in having but in losing that we gain; that our triumph is not always in the conquering of circumstance, but in the mastery of ourselves. May we see in every struggle, not personalities or specific issues, but the eternal enmity between good and evil. Help us to contribute to the ultimate victory of good by overcoming in ourselves all that is unlike Thee. Then may we truly be called Thy sons.

Sunday, January 18

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8 : 12.

We are grateful, O God, that Thou searchest the hearts of men, that our thoughts as well as our deeds have value in Thy sight. May every one who has struggled without victory, who has worked without fulfilment, find comfort in the knowledge that every right desire is known to Thee; and if we aspire to summits that we can not reach, the loftiness of our goal at least finds merit in Thy sight.

Monday, January 19

Prove all things; hold fast that which is good. 1 Thess. 5 : 21.

We ask Thee, Lord, that we may not be deceived by ourselves or by others. Help us in all things to distinguish the worthy from the unworthy, the false from the true. May we always discern enduring qualities and not be misled by superficial judgments. May we not have eyes which see not, but give us the vision to see the truth, and the steadfastness and courage to remain faithful to its standards.

Tuesday, January 20

Bless the Lord, O my soul, and forget not all his benefits. Psalms 103 : 2.

We pray, O Lord, that we may not become so engrossed in the daily routine of living that we are forgetful of Thy blessings. True gratitude is not merely a recognition of the pleasantness of our own ways, but it is an understanding of the many avenues for good, of mankind's infinite capacity for growth. May our thankfulness be manifested by seizing every opportunity to become a channel for greater good in the world.

Wednesday, January 21

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1 : 12.

O God, teach us to regard temptation of any sort not as an unnecessary trial but as an opportunity for proving the sincerity of our convictions. We do not ask to remain unscarred, watching the battle from afar, but we pray that we may emerge victorious from the struggle. May our house of life endure not because it is sheltered from the storms but because it is built upon the rocks. Keep ever in our minds that no prize is won effortlessly, and that Thy reward for well-doing is life itself.

Thursday, January 22

Greater love hath no man than this, that a man lay down his life for his friends. John 15 : 13.

O God, we pray not only that we may be heroic in the great sacrifice but that we may be generous in the little ones. May the exacting trifles of each

day, the constant give and take that is required of us, be met with graciousness. Guard us, we pray, from any false resentment; may we be able to give bountifully with no sense of loss, to sacrifice much with a sense of gain. Help us to realize that the laying down of our selfish, personal conception of life is a daily requirement.

Friday, January 23

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isaiah 55 : 2.

We pray, our Father, for the wisdom to separate the true from the false, the temporary from the eternal. Grant that we may not foolishly spend our lives in pursuit of shadows, leaving neglected those things which perish not. May we not like foolish merchants barter real treasure for false, going forth at the end of the day empty-handed. Keep ever before our eyes the good, the enduring and the true, that we may not find too late that we have wasted our substance.

Fascinating Letters Grave and Gay

WELL DONE!

To the Editor of the Universalist Leader:

Your account of the ordination of Mr. Fletcher is interesting. It reminds me of the ancient Jewish law which prohibited a man from carrying a loaf of bread through the streets on the Sabbath. It was an inconvenient law, but the Jewish mind was resourceful. The law said nothing about a loaf of bread being carried by *two* men, and so it was easily circumvented. And an old chronicler informs us that two men could be seen on the streets in Jerusalem carrying a loaf of bread between them on Jehovah's Sabbath day.

It is a tribute to our resourcefulness that, instead of throwing up the ordination of Mr. Fletcher as illegal, we accepted the aid of the Unitarian brother, who kindly took hold of the other end of the loaf, and so carried the candidate into the ministry in a legal way.

The new minister is clearly a morsel of unusual sweetness, a loaf of the finest quality, which is henceforth to be distributed among his numerous parishioners. And may we not hope that, when these shall have been fed, there will be collected at least twelve baskets full of remnants for the benefit of the rest of us!

Oluf Tandberg.

Halifax, N. S.

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WAS RASPE RIGHT?

To the Editor of the Universalist Leader:

May I venture to intrude upon your space, and say that Raspe's address before the Boston ministers the other day was not overdrawn?

Raspe had in his Iowa city and in his ministerial association to contend with several, not only severely Orthodox men, but with some wild-eyed fundamentalists who give no quarter to liberals, and while they respected Raspe as a man, they loved him as the "devil loves holy water" as a Universalist minister.

Raspe was tactful, unobtrusive, but unyielding with regard to his faith, which he proclaimed both with courtesy and emphasis.

I came from the far West to Iowa, and out there liberals are so highly regarded that a very prominent Presbyterian minister said, "If the Unitarian minister is permitted to attend this Ministerial Association, I shall withdraw." Later this same man broke up a union Holy Week arrangement between the four big churches because the Congregationalist was a modernist.

When we came to this city, a Congregationalist woman whom we met on the train said to my wife when she learned I was coming from a Congregational pulpit to a Universalist, "I am so sorry—the Universalists are almost infidels"—a sentiment which has been voiced here in this city of 6,000 by one minister, and intimated by another, as they found families attendant upon their ministrations inclined to drop in to our services.

While there are two men here inclined toward liberal interpretations, who are sincerely friendly for the most part, the others, outwardly associating, nevertheless are distant and guarded. Fortunately, however, I have too good a standing in the city, in Red Cross, Rotary, and Chamber of Commerce circles, to be hindered by them.

Much of the association is but outward. I have been here nearly three years, and only twice have I been asked to offer prayer in the Ministerial Association, once under the presidency of the Congregationalist and once under the English Lutheran. The two years between, a Baptist and a Campbellite reigned.

I am not complaining: it is too funny for words, and almost pitiful enough for tears.

I began as a student for the Roman Catholic priesthood, was ordained to the Baptist ministry, transferred to the Congregational Church, but came to feel the irksomeness of ministering to a congregation half liberal and half orthodox, explaining to and placating one here and another there, and so decided to get where a modernist faith was not merely permitted by part of the congregation, but expected by all, and while my congregationa are smaller, the fellowship more than compensates. We need a more vital church consciousness, and a much more aggressive spirit. We are not in the rear, but we do not lead as we might and should as a Liberal Church. I am speaking of the Church as a whole.

George Wood.

Webster City, Iowa.

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MR. MARVIN ANSWERS DR. BENTON

To the Editor of the Universalist Leader:

Curiously enough, the very same mail that brought to my desk the *Leader* with Dr. Benton's

article declaring with great assurance, "As a nation we risk absolutely nothing at the present time by forgetting war and all its works," also conveyed the *Boston Herald* of Dec. 2, with its startling headlines: "Allies Convinced that Menace of a New World Conflict is Very Real. Britain Concurs with France that Germany is Arming Secretly." Whom are we to believe, Dr. Benton of the City of Brotherly Love, or Edwin L. James, Paris correspondent of a reputable paper, trained as a reporter to give facts? Yet Dr. Benton asks us to forget, and argues for America to consider her own defenses by land and sea as superfluous and only provocative of possible future wars. What is there in our history that so alarms our ultra-pacifists and suggests to them the idea that America is quick and sudden in battle and out to get the other fellow and his goods before the other fellow gets him? Cite us a few instances. Surely not in the World War, when the long suffering of the patient and peaceful Woodrow Wilson was one of the marvels of the age. Nor in the Civil War, when the Christ-like Lincoln tried every expedient before resorting to arms. Nor in the Revolution, when the patience of the colonies is still of historic glory. Why, then, should an adequate policy of defense for America be raged against by the pacifist as a gesture of war? And here is Dr. Benton telling us to "forget war and all its works." To many of us this is just the ostrich policy. Those of us who saw the works of Germany in France can not so soon forget. I can not forget the little Belgian refugee of fourteen years of age, who wandered into my hut in France, horribly maimed from head to foot, a victim of German lust and cruelty. Mr. James declares this same Germany, that has not repented or changed, is secretly preparing for another war, and Mr. James is on the scene. Mr. Benton, in Philadelphia, says, "forget war and all its works, for in so doing we risk nothing." In June of 1914, there was apparently not a war cloud on the horizon. Two months later, almost all the world was at war. Whom are we to believe, the Jameses or the Bentons, or whatever suits our preconceived notions as to peace and war?

Meanwhile, we are fortunate to have a man in the White House who advocates a World Court as a means of outlawing war and yet is, at the same time, wise enough to insist upon, as another means to the same end, a strong and adequate army and navy as our national defense until that glad day comes when wars shall be no more. And the Universalist Church is fortunate to have men of vision like Dr. Shutter, who, every Armistice Sunday, pleads for a strong national defense in sermons that are models of Christian patriotism and sanctified common sense.

Reignold K. Marvin.

Franklin, Mass.

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THE FIRST FIVE DOLLARS EARNED

To the Editor of the Universalist Leader:

The enclosed clipping was taken from the *St. Louis Globe-Democrat.* I am enclosing draft for $5. Please send the *Leader* one year to T. E. Dotter, Sullivan, Mo., and the remainder, $3, apply on $1,000,000 fund.

This money was earned by serving as judge in the late election, and is the first money I ever earned as a citizen of this republic.

The W. C. T. U. has just completed a five year campaign to raise $1,000,000 and went over the top. I paid my mite on that and am none the poorer for it. I hope the Universalist Church will succeed in its effort also.

Yours truly,

Mabel J. Dotter.

The clipping referred to is an Associated Press dispatch giving the facts about the Five Year Program of the Universalist General Convention.

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ONE STEP TOWARD GETTING RID OF WAR

To the Editor of the Universalist Leader:

Hopedale, Mass., which the Rev. Adin Ballou established nearly one hundred years ago, as a community, with the thought of its becoming the industrial, political, moral and religious hope of America, is far away at the present from the purpose of its founder.

There are a few people, however, living in Hopedale and vicinity, who retain the spirit of Ballou, one being Mr. Henry L. Patrick.

One of the hopes of the community was to do away with war. Mr. Patrick has this hope, but he understands it will take more than hope to abolish the evil and so has done something practical. For a great many years, antedating by a quarter of a century Bok and Filene, he has annually given three prizes to the pupils of the high schools of the towns of this vicinity for the best essays on "How to Abolish War." In these schools at the present are nearly a thousand pupils.

A very large per cent of the pupils compete for the prizes. The writer had a daughter in the local school a few years ago, and, because of her admiration for Mr. Patrick, she was anxious to win one of the honors. She spent her spare time for the winter in reading on the subject and a number of days in writing her essay. The fond family thought that her production would surely win a first, but it did not receive even honorable mention, which goes to show that the winners must have been "corkers."

Hundreds of young people are stirred every year to study and think about the matter, and thousands of men and women now believe, because of their high school investigations, that war can and must be abolished.

Harry F. Fister.

Milford, Mass.

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ON DR. X, DR. SWEETSER AND THE SPIRIT PLANE

To the Editor of the Universalist Leader:

With much interest I have read in the *Leader* of Dec. 6 the fragments from the letter of Dr. X, the medium, that have escaped your censorial pencil, and your comments thereupon. Permit me to say that I admire the kindly, tender manner in which you dispose of the same Dr. X and his communication, and also that I duly appreciate your profession

of open-mindedness towards spiritualism in general, into which category the subject matter of the said communications would seem to fall.

But is it not possible that you have dismissed Dr. X's letter and the messages it contained somewhat more airily than their importance warrants? You know Dr. X, and when you so frankly accredit him as "unmistakably honest" and "unquestionably sincere" we are compelled to accept the so-called spirit messages as genuine, at least in so far as Dr. X is concerned. But if they are genuine in any sense they become worthy of our respectful attention and study. How account for them? If they did not originate with the alleged authors they neverthless had an origin and that somewhere beyond the conscious mind of Dr. X. Whence came they? This, it seems to me, is a tremendously interesting question and one of great pertinence from both the religious and the scientific point of view. Many thousands of earnest students are to-day asking questions of similar import, for countless numbers of such spirit messages are being received through the agency of psychic sensitives, commonly called mediums, many of whom are accredited with being honest and sincere equally with the credible and worthy Dr. X. Would it not therefore be eminently wise and proper for us (the readers of the *Leader* I mean) to make an intensive study of such communications whenever the opportunity offers? And in the pursuit of such study who but our worthy, consecrated ministers should lead the way?

And for one Dr. X generously offers to furnish such opportunity. He believes himself to be in touch, on the spirit plane, with a number of eminent spirit entities, "all alive with a conscious immortality as their heritage." In this he may be altogether obsessed by a delusion as to the identity of his correspondents; but again he may not. In these days when impossibilities are of such frequent occurrence it is not safe to dogmatize. We have a great and rapidly increasing volume of such alleged evidence in favor of man's conscious survival. There must be somewhat of reality behind it all. Why not investigate?

In the case of Dr. X's letter the joke seems to be that while the messages over Dr. Sweetser's signature purport to come from the spirit world the Doctor himself is alive in his physical body at his home on Hunting Park Avenue, Philadelphia. Now it is perhaps a fantastic suggestion, but may it not be possible that the spirit world includes Hunting Park Avenue, Philadelphia, and that Dr. Sweetser is a genuine spirit now even though he retains his corporeal form, and, as a spirit, is able, on occasion, to function on the spirit plane, and that without cognition on the part of his normal consciousness? Should such be the case he is not the only member of his class. There are on record a considerable number of well-authenticated instances in which the spirit intelligence or the astral personality or the subconscious mentality, or whatever it is, of a person still on the physical plane has communicated, through a medium or otherwise, with another person, usually a relative or friend, on the same plane.

And why should it not be so? Surely "death is but an incident in life," and the spirit world is here and now for those who make the Great Discovery. Dr. Sweetser is a highly developed spirit—an advanced soul—and it may well be believed that he has passed through "the sphere of darkness (ignorance)" in which the most of us are still lingering, into the glorious light of a fuller knowledge of spiritual verities. We may feel sure that he does indeed find life, in its spiritual aspects, "teeming with infinite possibilities."

But whatever their ultimate authorship, the letters that came through Dr. X, regardless of their literary imperfections, surely deserve our appreciative notice because of the obviously wise and pertinent suggestions they contain. Space will allow reference to but one of these, and I particularly wish to emphasize that made by the alleged spirit of Dr. Chapin as to the "compatibility and harmony" between Universalism and Spiritualism.

Dr. Chapin is now alive as a conscious spirit (and I presume there are but few Universalists who would question the fact), he is undoubtedly functioning amid life conditions that are as real as those which he left behind at death, and progressing from stage to stage in harmony with the cosmic law of evolution. Now it is upon the practical reality of spirit life and upon its endless progressiveness that spiritualists place the emphasis. And their convictions as to the truth of these propositions are founded upon what they believe to be first-hand evidence—communications from those who have passed behind the veil. On the other hand Universalists believe in spiritual idealism and in the supreme importance of perfecting the spiritual personality, and also, though somewhat vaguely, do they conceive of the after-death state as one of progressive reality. The difference lies in the placing of the emphasis. There is no fundamental disharmony. Surely a better mutual understanding and a sympathetic co-operation between the two would mean great gain to both.

Albert J. Pineo.

Alberni, B. C.

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WHY MR. BARKLOW IS AGAINST THE CHILD LABOR AMENDMENT

To the Editor of the Universalist Leader:

You will recall that I wrote you recently in regard to the Child Labor Amendment. At that time I had no data regarding the states which have laws on this subject. I have since then secured some information which I believe to be authentic. Here it is:

The present "child labor" situation has been exaggerated and should not be judged by what existed ten or even five years ago.

To-day: Forty-one states prohibit the labor of persons under fourteen. Five states prohibit the labor of persons under fifteen. Two states prohibit the labor of persons under sixteen. Forty-two states have mothers' pensions laws—enabling widows to send children under fourteen to school.

Birth registration laws, compulsory education laws, health laws, state child labor laws, child welfare commissions and numberless other activities have all raised the standards. This improvement is bound to continue.

Illinois law requires regular school attendance up to fourteen years. A certificate showing school record, physical fitness and proof of age is required of all minors from fourteen to sixteen who seek employment.

Illinois law requires all minors up to seventeen years (eighteen years after Sept. 1, 1925) to attend continuation school one day a week if employed.

No minors under sixteen years are permitted at hazardous employment.

Minors under fourteen are allowed to do temporary work outside of school hours and during vacation by permit.

A drastic federal measure of such sweeping effect is neither wise nor necessary.

The census term "gainful occupation" is misleading, since under that heading temporary and part-time work are included. The 1920 U. S. census lists all those who "somewhat regularly" assist their parents in work other than household chores. It includes part-time and after-school employment in what follows: 1,060,000 persons ten to fifteen years are employed in "gainful occupations" in the United States. Of that number: 647,000 are in agriculture, 413,900 are in other occupations. Of this last figure: 364,000 were fourteen to fifteen years of age.

This leaves 49,000 from ten to thirteen, of whom 13,000 were newsboys with morning and evening routes.

From the foregoing it would appear we are attempting to inject into the Constitution of the United States an amendment which would affect a very small minority of the children of the country while it would increase to a dangerous degree the power of the Federal Government which might be taken advantage of by some future radical Congress. It might, as a matter of fact, mean the nationalization of youth, such as has been forced in Russia.

The end does not justify the means. I trust you will give this information publicity in your publication.

E. J. Barklow.

Joliet, Ill.

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HUMBLE WEST? NEVER!

To the Editor of the Universalist Leader:

Articles in the *Leader* recently have referred to the Middle West as "the humble West," "the fortress of Orthodoxy," and a number of other phrases which create the impression that the West is a backward, benighted, belligerent eighteenth century religious community. I write to correct any such impression going forth, in regard to the Middle West as a whole. I feel sure the experiences of Mr. Raspe are the exception rather than the rule. Of course all of us run up against the rabid aggressive Orthodox minister occasionally, but my experience, extending over seventeen years in the Middle West, is that they are comparatively few.

The writer has taken some part in the services in the English Lutheran, Methodist, Union Baptist, Christian, United Brethren and Swiss Evangelical Churches in this community this past year. In one period of three months some time ago, I conducted eight funerals and seven different denominations were represented. If they are hostile here, they certainly are not aggressively so. The pastor of the largest church here—the Swiss Evangelical—remarked to me when we first met: "There are some things we do not agree upon, but there are so many things we do agree upon, we can shake hands and be friends." And this Swiss pastor, speaking English imperfectly, has requested families to have me conduct the English part of the service at funerals in his church!

The people are friendly and kindly for the most part. I have rarely found them aggressively hostile, intolerant, or bigoted. The greatest difficulty we ministers of the West face is not so much the hostility of the ministers as the indifference of the mass of people to any church, and the complete ignorance of our church in particular.

And, Mr. Business Manager, where do you get that "humble West" idea? In Boston, no doubt the name of John Murray is one to conjure with, but out here it is difficult to get even Universalists interested in the name. And there is a reason. The whole atmosphere is different. The East loves the past and historic association. History has been made. Out here there is no past to speak of and history is being made. The West is being built by the living prophets! And we do not feel humble about it, either.

People in the East have asked me about the "uncouth manners of the West," the Indians at large, the cowboys roaming the streets, and if "Main Street" is not an average picture of the West. No doubt all of these things are true in some places. Some other things are true of the West as a whole also.

The United States census of 1920 shows the number of illiterates over twenty-one in New England at 6.1 per cent, the Middle Atlantic section at 6.3 per cent, while the Middle West has 3.7 per cent east of the Mississippi River and 2.5 per cent west of the Mississippi River. The states of Wisconsin, Minnesota, Illinois, Michigan, Indiana, Iowa, maintain at public cost great universities where education is free to all citizens. Thousands attend these institutions, and hundreds are being turned away each year because they are not large enough. Not only are there fewer illiterates in the Middle West, but in every community, even the smallest, there are large groups of university bred men and women. And these people are not swallowing whole the old message of Orthodoxy, even though some of them attend and support Orthodox churches!

Elias Day of the Lyceum Arts Conservatory, Chicago, is authority for the statement that Chicago is now the musical center of the United States, surpassing New York. Edmund Buckley, Ph. D., asserts that more pianos are sold in Chicago than in any other city on earth, and that Lyon and Healy have the largest music store in the world. This would seem to indicate that the territory round about Chicago is not all in the Indian stage, still beating on tom-toms.

Buckley also asserts that McClurg's, Chicago, contains the largest collection of books for sale in this country, and that Marshall Field's is the largest and finest store in the world. This means that there

must be some kind of culture and refinement where these stores are maintained.

With Cook County Hospital, 2,700 beds, the largest in the United States, and the Mayos at Rochester, Minn., conducting the leading clinic in the country, there are some first class medical facilities available.

The *Christian Century*, undenominational, in its poll of the clergy of America to find out the twenty-five "Greatest Preachers" of America, showed that over 20,000 ministers answered the question, and of the twenty-five selected, over half of them either are or were preachers in the Middle West. And our J. Fort Newton received his call to the London City Temple from a small city in the Middle West.

All this, Mr. Editor, and more, lest some of the readers of the *Leader* should take too seriously the thought that the West considers itself humble, and is benighted religiously.

N. E. McLaughlin.

Monroe, Wis.

Apologia to the West

Never again will the business manager jest, even in "Cracklings." Where did he get the "humble West" idea? All the way from Buffalo to Seattle and Los Angeles, where there is no city that is not going to be a greater New York and no county that does not have a wheat field or an orange grove or a potato patch that is the "biggest in the world." The West *is* a place where they do big things in a big way. Perhaps the reason is that they think and speak in superlatives. Perhaps one of the prerequisites of a greater Universalist Church is for all of us to think in larger terms and then be brave enough, like Columbus, "to follow truth beyond far horizons."

H. M.

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A CANADIAN LETTER

This personal letter to the Editor from Canada is so full of the spirit of breadth and good will, so loyal to Canada, so fair to our country, that we take the liberty of printing it in part.

The writer is a distinguished member of the Canadian Bar and a King's Counsel. He is a devoted member of the Methodist Episcopal Church. He and his wife stand out in any group for their unfailing sense and kindness.

Dear Dr. Van Schaick:

I am greatly indebted to you for your papers (*Universalist Leaders*). I used them more largely than any others. Even the *Glasgow Herald* did not give the help I required. You seemed to be able to select and publish the worth while items.

Mrs. Hilliard, on the same night at a different place, spoke on the World's Sunday School Convention. We both had unusual experiences. Just about the time she was coming to her climax a long freight train rushed noisily past the church. Then a man got up and walked over to look after his young child who was quite all right. My experience was different. About ten minutes before I closed eight or ten people, one after another, got up and went out. The evening and church were very hot, and I thought I was being too long. I afterward learned that these friends (my niece among the number) had to leave to motor to Prescott, opposite Ogdensburg, N. Y., and catch the last boat. A disturbed speaker knows how to sympathize with other speakers, and sit still to the end. At another time I was speaking at an open air concert or evening social, and when I got warmed up it began to rain. But I told a few things.

When I remember how we scanned the daily bulletin or paper on our way over to Scotland to learn whom the Democrats selected, and how we discussed the Labor Government, I smile as I look back on the things that have happened—Unionists in power in Great Britain, Republicans in the United States.

I am sure all Canadians are glad Coolidge was re-elected. I also think most Americans will feel kindly toward Stanley Baldwin. Again it seems to me that most Americans will feel it is only fair that Great Britain should be paid by her allies just as fast as they pay their debts to the United States. When I was coming home on the Montrose, we had some seventeen members of the British Association with us, and one merchant explained to me the amount and working of the British income tax. It is certainly a burden.

I suppose you had some news items of our big fight to retain the Ontario Temperance Act. We won by quite a narrow margin. But we won. Our Prime Minister is standing true to his promise to enforce it. I do hope Canada and the United States can work together to stop all rum running into your country. We do not want to be a base from which the stuff can be sent across. I feel that if we both have twenty-five years under dry laws we will never go back to license in any form. I was out a good deal, and speaking in favor of our act, and had quite a good time.

Christmas draws nigh. We will have our daughter Marion home. She got her scholarship after all. It helped me out this autumn. We had two fine letters yesterday from our lad in Japan. He is now stationed in Kobe (a missionary), at the big school, Kwansei Gakuin, well and happy in his work.

Kindest regards to Mrs. van Schaick and very best wishes for a happy Christmas.

I. Hilliard.

* *

CHEERING AND STRENGTHENING

To the Editor of the Universalist Leader:

A strong, uncompromising word in the interest of righteousness is becoming in those who would be leaders of thought.

Here then is hearty appreciation of an editorial in the *Leader* of Dec. 20. I refer to the subject matter under the heading, "Asked to Blue Pencil."

Doing a thing and how you do it are indeed different matters. Restrictive legislation, Japanese and otherwise, is doubtless necessary. We may need even more radical restriction of immigration than we have yet known. Otherwise it is conceivable that the melting pot may in time be utterly unable to function. But how such legislation is carried out is quite another question.

Just previous to the recent action of Congress the sympathy of America for the victims of the earth-

quake had done more to secure the peace of the Pacific than the mightiest battleships that ever aroused the envy and mistrust of nations.

Then came this senseless, hair trigger legislation shot forth in the heat of passion, and lo! the good feeling of a generation was changed to resentment and distrust.

Not what was done but how it was done constituted in my judgment a "slap in the face."

If judgment against unrighteousness should begin at the house of God, then it is a good omen when a religious journal refuses to pussyfoot in passing judgment on such action.

Benj. F. Butler.

Seneca Castle, N. Y.

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We have a series of letters dealing with the K. K. K., pro and con, which we shall publish next week under the heading "For the Time Being at Least This Ends It."

The Five Year Program

II. Ministerial Pensions

Clarence E. Rice

THE remark is sometimes made that one reason for the dearth of young men for the ministry is that ministers are often left destitute in old age. I do not believe that any young man, eager for the work as he should be, stops to weigh his chances of support fifty years hence. A man who has the right stuff in him and who has a real call, is not deterred by such remote and material considerations. If he is worth his salt he does not think ahead to old age for a reason to reject God's call.

Nevertheless the fact that our Church has failed to make adequate provision for salary and insurance against destitution in old age is not to our credit.

The great reason why we should have a pension for ministers is that it is simply an act of justice. We are going to establish a Ministerial Pension, not primarily because it will make the ministry more attractive and bring more young men into it, but because it is *right* that a man thus giving himself should be protected in later years.

Our sister communions have raised great sums for this purpose and have brought comfort and blessing to the recipients. I am sure not one of us will feel that the Universalist Church is one whit less eager to make easy the declining years of faithful men who have given their lives to the Church and find themselves at last without a living.

I served for some years on the Board of Trustees of the New York Universalist State Convention. We had to administer a small fund for Ministerial Relief. I shall never forget the pitiful cases that came before us every time we met. Aged ministers or their wives positively in want and yet hesitating to make their wants known, could not be relieved for lack of funds. How often did the members of that Board feel the shame and humiliation to us as a Church that no adequate provision for such loyal servants in need had been made!

We urge this splendid plan for establishing a Ministerial Pension with the utmost confidence as a part of the Five Year Program. Our Universalist people never yet have refused to respond to a reasonable appeal for any just cause. All that is needed is to show them the necessity, to make clear the ground of the appeal, and they answer whole-heartedly and gladly. I believe in the Ministers' Pension as I believe in our ministers, and I believe in the Universalist people. We are going to see this great Drive for our Church gather momentum and enthusiasm as we go on, and a united people will carry this stirring enterprise to success.

National Temperance Meetings at Washington

C. H. Pennoyer

DURING the second week in December there met in the city of Washington several national temperance bodies. I was present at some of these meetings. Others representing the Department of Social Welfare were Miss Jennie L. Ellis of Pennsylvania, Dr. Clarence E. Rice of Washington, Mrs. Almena E. C. Hohenthal of Connecticut, and Miss Elizabeth Weston of Washington.

One of the meetings which I was permitted to sit in with was that of the Prohibition National Party Committee. Only a minority of the temperance delegates were members of this body, but all recognized the common aim in spite of different methods. Among those present were Herman P. Faris and Marie C. Brehm, the Presidential and Vice-Presidential candidates of the Prohibition Party in 1924.

The common opinion of the committee was that there is just as much need of the Prohibition Party as ever, and that the wets would rejoice over the death of that political body. There was a great earnestness of purpose running through all the business. The following motion was unanimously passed: "Resolved, that it is the sense of this meeting that we should carry on our party work and hold ourselves in readiness to avail ourselves of such opportunities as may present themselves, endeavoring to strengthen our organization in every state as far as means will permit."

The second of the bodies holding meetings was the International Reform Federation. At the big general meeting in the evening, Dec. 9, some notable speeches were made.

Dr. Durkee, head of Howard University, said: "The level of intelligence in the United States Congress is from 50 to 100 per cent. Legislation there,

however, is not on as high a plane as its lowest level of intelligence. . . . Education must inform the masses and legislation should be just ahead of the masses. The political demagogue says to the people, 'I am with you,' but the statesman says, 'This is our cause; come on toward the goal.' Reform movements must have around, beneath, above and within them an educational program."

Dr. Robert Watson, Boston, the president, said: "Wickedness has a great capacity for self-destruction. . . . We can not make adequate progress until we have co-ordination of all our forces in the country. . . . To-day we are better organized than ever in our history and we have better co-operation than ever. . . We need a secretary of legislation. But most of all we need a union of all the organizations, a union of our body with state and national societies and a willing sacrifice of anything which stands in the way of such co-operation for the cause."

Mrs. D. Leigh Colvin, vice-president of the New York State W. C. T. U., also made a strong speech. She said: "Some women would rather have the power of one vote than sixteen so-called 'influences.' . . . It is significant that there was no smoking permitted at the last National Democratic Convention. When some of the women of that big Convention got together for prayer, it was remarked by the observing ones, 'What is going to happen to politics if women take it like that?"

Hon. William D. Upshaw, Congressman from Georgia, in a popular speech, said: "The wets did not win in the last election. They actually lost ground." He advised support of Richmond P. Hobson's movement to get Congress to send out leaflets to the children on the narcotic evil.

Emil L. G. Hohenthal, International Secretary for Europe of the World Prohibition and Reform Federation, made an especially practical and effective speech. After telling how Central Europe holds the temperance key to the European continent, he told of the progress being made in Germany, where sixty-six different organizations are interested in the prohibition of the liquor traffic; in Austria, where the dailies give considerable publicity; in Hungary, where much literature has been circulated; in Italy, where publicity helps have been greatly multiplied; and in Czecho-Slovakia, where the people are aggressively interested. The one great handicap is the lack of adequate law enforcement in America, and this helps to discredit some of the work being done abroad.

Congressman Cramton of Michigan said: "The elimination of liquor as beverages is the great fundamental reform. . . . No one argues as to the feasibility of the law, but only about whether we can now make it work. Some folks in the Atlantic States do not seem to know that the United States extends to the Pacific Coast. There have been three great national elections since the Eighteenth Amendment was enacted, and each Congress has been drier than the one before. The drys are drier and the wets are not so wet. The secret of success is the union of forces. The Cramton Bill is the next step. We should stop the business in alcohol for unlawful purposes, get rid of the red tape which entangles the national political law and give the national prohibition officer authority to rightly perform his duties. We should concentrate all in a bureau."

Willis G. Copeland was introduced as one who had been working in Australia. He said that the people of Australia would win in the ratio that we succeed in New York City. America's example would be a great determining factor in the progress abroad. The most hopeful spot was New Zealand, where it was expected there would be victory next year.

Among the resolutions was the following: "Resolved, that the International Reform Federation do everything to co-ordinate with every other reform body in the United States, in order that there be greater economy and efficiency in the common service." The director of our own department offered a resolution which extended greetings to the workers abroad, and this was unanimously passed. The Cramton, Stalker and Johnson Bills were endorsed, but the first one seemed the one on which to concentrate. It was voted to support the movement to send anti-narcotic literature to children of the country. The Jones Sunday Bill for the District of Columbia was approved. Wayne B. Wheeler, J. Raymond Schmidt, editor of *World Dry*, and others spoke briefly.

Several inquired for the Rev. Harry Adams Hersey, who will be continued as a member of the National Temperance Council, National Legislative Conference and other bodies, along with the director of our Social Welfare Department, thus giving us two representatives.

* * *

ENDORSING ACTION OF COOLIDGE AND HUGHES

ON Dec. 22, prominent church men strongly endorsed recent statements of President Coolidge and Secretary Hughes about Japan. Dr. Herbert E. Benton represented the Commission on Foreign Relations and World Peace of the Universalist General Convention. The statement adopted is as follows:

The Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America and the National Committee on American Japanese Relations have taken note with deep interest and satisfaction of the action of President Coolidge and Secretary of State Hughes in giving emphatic denial to the mischievous and malevolent rumors which have been systematically circulated affecting peaceful relations between the United States and the Empire of Japan, and particularly the announcement made by the President that the United States would enter into no competitive race of naval armaments with Japan or any other nation, and that the American Government is not interested in the question of raising gun elevation of the naval artillery. In the opinion of the two bodies above mentioned, the action of the President and the Secretary of State with respect to these matters constitutes a most effective and far reaching move towards the preservation of international peace, more important than any made by our Governments since the Conference on Limitation of Naval Armament held in Washington in 1922.

On motion, it was, therefore,

Resolved, by the two bodies above named, in joint conference, that we express to the President and the Secretary of State the profound satisfaction which we feel in their action respecting the matters above referred to and our great confidence in their devotion to the cause of international peace and justice.

Understanding Our World

Confronting 1925

The curtain of 1925 rises on a world stage alive with the drama of far-reaching issues. Three questions, concerning all the nations of the earth more or less closely, stand out above the others. These are:

First—The economic rehabilitation of Europe.

Second—The reduction of armaments.

Third—The readjustment of the relations between the white man's world and Asia and Africa.

All three of these problems are in a critical state, demanding attention as we enter the new year; but, on the basis of the advance made in 1924 in the progressive settlement of international issues, we can enter 1925 full of hope.

Upon the economic rehabilitation of Europe depends the world's prosperity and the return to normal political conditions. How to get Europe back to producing and exchanging goods in accordance with economic laws, unhampered and unobstructed by the various bitter legacies of the World War, is a task the delicacy and difficulty as well as the importance of which are better realized now than they were a year ago.

The Service Done by Dawes

A year ago it was popularly supposed that a commission of experts was going to provide some practical scheme by which Germany could be forced to pay reparations, thus making no longer necessary the coercion being exerted by France and Belgium in the Ruhr, and bringing together again Great Britain and France in harmony of purpose and action. The Dawes Commission did in fact perform a notable service in suggesting what seemed to be a feasible plan and one that would safeguard the legitimate interests of the creditors without putting an intolerable burden upon the debtors. This plan was accepted by both sides, and the details of its application were worked out in the London Conference in July. The organization provided for by the Dawes plan has been created and has entered upon its functions. The loan to Germany, recommended by the Dawes experts, was subscribed in creditor countries.

But the success of the Dawes plan was possible only because of the limitation of its functions to drawing up a plan by which large amounts could be raised in Germany for reparations purposes. Recommending what should be the total amount of the indemnity was expressly excluded from the purview of the commission, and the Dawes report provided no means by which the money, once raised, could be transferred from Germany to the creditor countries.

These two questions remain, then, as they have been from the beginning, unsettled. Universal experience would seem to dictate the wisdom of fixing a definite amount, inclusive of interest charges, which Germany would be required to pay. This course has been insistently urged by London bankers throughout the year.

More difficult to decide is going to be how the annual amounts raised under the Dawes plan will be transferred to creditor countries. Mr. Dawes and his associates provided only for their deposit in a bank in Germany, and declared that no withdrawals abroad should be made that might wreck the newly restored stability of German currency. It seems, therefore, that in order to get the indemnities the creditor countries must devise some scheme of persuading the whole world to purchase German goods, or be willing themselves to absorb German exports in tremendous quantities throughout the period of the amortization of the indemnity.

The existence of enormous international debts, owed for the most part by Continental European countries to Great Britain and the United States and by Great Britain to the United States, is, from the economic point of view, as serious an obstacle to the rehabilitation of Europe as the reparations issue. The French and Italians have always insisted that their ability to pay their war debts was contingent upon the ability of the vanquished to pay reparations. The validity of this thesis has not yet been admitted by either of the two great creditor countries, and Great Britain has succeeded in funding her debt to the United States and in meeting the heavy obligations consequent upon the Baldwin agreement. But the British have declared that Italy and France, being in their debt, have not the right to make agreements with the United States without providing simultaneously for paying Great Britain, and it has been intimated to the United States that Washington can not grant more favorable terms to Italy and France than those incorporated in the Baldwin agreement without automatically modifying the conditions of Great Britain's payments to the United States.

All this seems very much involved—and it is involved. It is a kind of vicious circle. If we are to get anywhere at all along the path of a just and reasonable settlement of inter-allied debts during 1925, a change in American public opinion is imperative. Technical rights in the case must be waived. Just as in the matter of reparations due from Germany, we must consider the practical side of this great question. How can France and Italy pay us except in most part in goods? How can they pay us if Germany does not pay them? How can we expect Great Britain to pay us if she receives neither reparations from Germany nor the repayment of war debts from France and Italy? And, despite our legal rights, even if it were practicable, would it be either wise or friendly for us to refuse to modify the terms imposed upon Great Britain after granting easier terms to other countries?

Europe's Debt to America

Because of the existence of the unprecedented sums owing the United States by her associates in the World War, American policy has much more to do with the economic rehabilitation of Europe than American public opinion has up to this time been willing to admit. We have fancied ourselves as being in the position of disinterested outsiders in the solution of the problem of reparations. We have been prolific with advice and experts, and we have been prone to lecture France.

In 1925 this astonishing blindness must give way to clear and sympathetic vision. The executive and legislative branches of the United States Government, influenced and supported by American public opinion, can play an active and constructive role in the solution of the reparations war debts problem by setting the example in renouncing what it is impossible to obtain, except by a virtual free trade policy that we are unprepared to adopt.

New American Policy Needed

The issue raised by the Geneva protocol is fraught with consequences for good or evil. This plan for decreasing and limiting armaments may prove, when it comes to be fully discussed, to be the most important international question raised in 1925. Public opinion in all civilized countries, and especially in the United States, must be prepared to face it after a careful consideration of the pros and contras. We must be ready to ask ourselves whether we honestly want to make an effort to establish a new international order by international agreement; if so, whether the Geneva protocol affords a foundation upon which to build, and, if it does not, whether we have any good substitute proposal to offer in its place.

Limitation of armaments, some of my readers will say, is a question distinct from the Geneva protocol with all its implications, and they will wonder if I am not confusing two distinct questions. But if one thing has been demonstrated by the discussions provoked by the last Assembly of the League of Nations at Geneva, it is that mutual agreement among nations to decrease and then limit armaments can not possibly be divorced from mutual agreement to protect every nation against aggression.

Our geographical position, on a continent in which we are the overwhelmingly dominant nation in numbers and wealth,

makes it hard for Americans to realize that European countries have to take into account, in regard to their armaments, factors that never arise with us. For them the alternative to straining to the uttermost to protect themselves by their own resources, and by close political alliances with others, is a definite and automatic guarantee of aid in case of aggression or menace of aggression.

The Race Problem

The effort—on both sides—to readjust the relations between the white man's world and Asia and Africa will undoubtedly furnish the dramatic events of 1925. The recent events in Egypt are a significant illustration of the failure to harmonize the necessities of European commercial imperialism with the increasingly insistent demands of nationalism among peoples of color.

The world-wide supremacy of the white race, achieved during the nineteenth century and the first two decades of the twentieth century, is the result of the use of force. Titles may have been staked out by explorers and enterprising pioneers and missionaries, but they were made valid and have been maintained by violent means. Of course, we have justified—to ourselves—treating peoples of non-European origin in a way that we could not have endured being treated ourselves, on the ground that our Occidental civilization has been beneficial to them.

Whether these peoples who "can not stand alone," as we put it, ought to be grateful to us and are perverse and stupid in wanting to have applied to them the cardinal principles of the American Declaration of Independence is beside the mark. Nor, so long as they do not accept it, does the argument hold that they are incapable of governing themselves and that we can do it better for them. The problem before us in 1925 is a simple one—the choice between repression by force, or allowing Africans and Asiatics to begin to enjoy the right of self-determination and the right of sharing the privileges the white races have heretofore arrogated to themselves of emigration and of developing for their own profit world markets.

Some far-sighted thinkers believe that the only way of preserving white supremacy is to restore and strengthen the solidarity that used to exist to a certain extent among the European Powers. This would mean real conciliation with Russia and a revision of the Treaty of Versailles in such a way as to give Germany once more a part of the responsibilities and privileges of exploiting Asia and Africa. Italian and English writers, and a few French, of this school point out that if this policy is adopted the peoples of Africa and Asia will immediately lose hope of emancipation and Japan will have to resign herself to a world-wide status quo in which there will not be any outlet for her surplus population.

A far larger group, in Great Britain and the United States, believes that a close political and cultural rapprochement among English-speaking peoples will assure the maintenance of the British Empire as it is, the unbroken control of the Pacific shared by Great Britain and the United States, the indefinite retention of the Philippine Islands under American control, and white supremacy in Australia and New Zealand. This would necessitate, of course, opening the door to Americans in British possessions and self-governing Dominions, and its result would be a close corporation for the control and enjoyment of the extra-European world's resources by English-speaking peoples.

The third tendency is toward international trusteeship exercised throughout Asia and Africa. The mandate system could be greatly enlarged, and Japan could be appeased by giving her a share of the management of "backward peoples." In this way the European Powers, the United States and Japan would all have an interest in continuing indefinitely to manage the affairs of Asia and Africa better than the Asiatics and Africans could manage their own affairs.

But, as in the case of the problems of European economic rehabilitation and of the reduction of armaments, all the solutions proposed entail a sweeping modification of policies at present prevailing in the matter of tariffs, protective or for revenue; and the willingness of the United States to commit herself to the principle of contributing to the maintenance of the world-wide status quo agreed upon by the contracting parties.

American Internal Problems

The internal problem that will first confront the American people in 1925 is that of taxation. It does not need much discussion, for the new Administration will have the power after March 4 to present and secure the adoption of the Mellon plan. The people have given their verdict on this question, and it is a proof of the common-sense of the American electorate. Demagogues were unable to convince us that the aim of taxation should be to mulct as heavily as possible the comparatively few possessors that contribute most to creating wealth. The upward movement already taken by the stock market is not a boom due to over confidence or to manipulation. It reflects the opinion of the country that we are going to have prosperity in business.

But it would be foolish for us to regard the settlement of the question of taxation and the adoption by President Coolidge of a policy of strict economy in expenditures as assuring the high hanging of the goose throughout 1925. It isn't as simple as that. The mechanism of our twentieth century life is highly complicated. Encouragement given to industrial enterprises and the curtailment of extravagance at Washington will not bring us prosperity and will not establish a solid economic foundation for even one year unless we pay serious attention to transportation and agriculture.

Students of the railroad situation are agreed that things can not go on as they are. The Interstate Commerce Commission has proved inadequate to the tasks imposed upon it; because it has been tried and has proved a failure public opinion is against Government ownership and centralized control under functionaries in Washington. But it seems clear that even if private ownership is maintained, there must be—and very speedily—a consolidation of railroads, each group responsible for a region. This proposition will come before the people in 1925 and is going to require a high degree of objectiveness and broad vision on the part of political leaders and newspaper editors to influence the drafting and adopting by Congress of a sound bill to improve transportation conditions throughout the country.

Separated from the personality of its political advocates, the thesis of the agriculturists in the United States deserves the earnest and sympathetic consideration of all Americans. The farmers state that their industry has become as much of an industry as manufacturing or mining, for the simple reason that distribution is not only nation wide but world wide, and the prices of cereals and cattle are no longer fixed by local conditions. Hence the farmer can not gauge the amount or diversity of his production, but is dependent upon national and even international conditions. Has he not, therefore, as much of a right to legislative relief as the manufacturing industry?

The farm question can no more be left to political economists than can the question of international debts be left to legists. Psychological and practical factors enter into it. We need to keep men in the mood for tilling the soil, and the movement from the country to the city is the most alarming tendency of the times. Congress in 1925 must listen to the farmers, and not berate or ridicule their contentions. In 1925 we shall begin to feel on the farms sooner than in the factories the effects of our new immigration restriction law, for unless farmers are assured of a more certain return for their labor, they will flock in great numbers to take factory jobs.

When Stevenson wrote,

> "The world is so full of a number of things
> I'm sure we should all be as happy as kings,"

he was not qualifying the word "things." It is not alone because of what we think are good things that we wish one another a "happy, good New Year." The best sort of a world is that which is full of interesting things, be they good or bad.—*Herbert Adams Gibbons in New York Times.*

Home and Children

PROMISE

Be not so desolate
Because thy dreams have flown,
And the hall of the heart is empty
And silent as stone,
As age left by children
Sad and alone.

Those delicate children,
Thy dreams, still endure,
All pure and lovely things
Wend to the Pure.
Sigh not. Unto the fold
Their way was sure.

Thy gentlest dreams, thy frailest,
Even those that were
Born and lost in a heart beat,
Shall meet thee there.
They are become immortal
In shining air.

The unattainable beauty,
The thought of which was pain,
That flickered in eyes and on lips
And vanished again—
That fugitive beauty
Thou shalt attain.

Those lights innumerable
That led thee on and on,
The Masque of Time ended,
Shall glow into one
That shall be with thee forever,
Thy travel done.

Irish Statesman.

* * *

WAS HE WORTH AS MUCH AS A RACE HORSE?

ONCE upon a time on a plantation near Diamond Grove, Mo., a little boy was born. His father and mother were negro slaves, so all the white folks said was, "One more nigger baby!" But he looked just as interesting to his father and mother as any little son, so they were eager to give him the best possible name. Finally they decided to call him George Washington, after the most wonderful man they knew about.

When the little lad was only a few years old, the slaves were set free by Abraham Lincoln, so that he never knew what it meant to be a slave himself. But the home where he grew up was a poor one, with few privileges for the boy. By and by, a terrible tragedy happened. The boy was stolen by men who had a grudge against his father. But they were more anxious to make a little money than to trouble the man they disliked, so when they were offered an old race horse for the child, they promptly brought him back.

Something of the heroic quality suggested by his name must have been in the boy, for in spite of poverty he managed to work his way through high school and college. While a student at the Iowa State College of Agriculture, he showed so much skill in agrarian chemistry that the college awarded him two degrees, and later elected him to membership on its faculty.

When he was thirty-two years old he was called to Tuskegee to teach in the school made famous by Booker Washington. For thirty and more years, George Washington Carver has devoted himself to teaching and to scientific investigation. In 1917 he was made a member of the Royal Society of Arts, London. In 1923, at a meeting of the National Society for the Advancement of Colored People, he was awarded a medal, and Attorney General Griffith, in presenting the medal, said that Dr. Carver, in addition to other attainments, had "got out of the peanut one hundred and sixty-five products; out of clay three hundred products; out of the sweet potato one hundred and eighteen products, and out of the pecan one hundred and ninety-eight products."

If it was reckoned in dollars and cents, would not this man's work prove that the boy was worth more than the race horse? Add to that, the evidence his attainments offer of the possibilities of the negro race, when given an opportunity, and the value of such a life is beyond price.

* * *

THE SPOILED GRANDPARENTS

Older people, especially grandparents, often interfere greatly with the establishment of habits of discipline in the child. They are apt to resent the care and even the presence of the nurse, especially if she has had training in child care, and they may refer to systematic training as "foolishness," unknown in their day. As a matter of fact many of these older folks were most exemplary fathers and mothers themselves and in their own days of parenthood would never dream of allowing others to take the liberties with their own children which they rather insist on for themselves as a personal privilege with their grandchildren. It may be that as people grow older, they realize that most of the real pleasure in life is in childhood and youth, and reflecting on this are loath to allow the little ones to come under the inevitable rules that make for law and order. The nurse and the grandmother and the anxious mother sometimes form a triangle comedy of a new kind, but it is important, in the emotional stress which such a situation may create, that the infant's interests be safeguarded above all. *One* person in the household should be responsible for the child's welfare, and whether it be the mother or the nurse or some member of the family, that authority and that responsibility should be supreme.—*From "Safeguarding Children's Nerves" (J. B. Lippincott Co).*

* * *

"WHAT OF IT?"

An automobile in Washington dashed down Connecticut Avenue, sending two men to hospitals and smashing a truckload of building material. When the car was finally stopped and an excited crowd surrounded the chauffeur, half-minded to lynch him, the chauffeur calmly said: "Sure, I was going about forty-five miles an hour. What of it? Everybody goes fast along here." "Really," the same man said a little later, "they seem to be making a lot of fuss over nothing—two men were only slightly hurt, I believe."

That automobile was going so fast that when it struck the curb it tore off fourteen feet of stone curbing.

But what of it? Only two men injured and a lot of property destroyed. They all do it. Why the fuss?

If the automobile laws are made unreasonably strict for the ordinary driver, such men as this will be responsible. If policemen are savage and judges are unrelenting, these reckless and callous drivers are to blame. One such exploit should suffice to deprive a man of his license forever.—*Christian Endeavor World.*

Our Young People and Others

Conducted by Granville Hicks

YOUNG PEOPLE'S WEEK

For the past several years, our young people have observed Young People's Day and Young People's Week. As a previous issue of this paper has stated, Young People's Week will be observed Jan. 18 to Jan. 25. The themes for this week are "Service, Love and Loyalty."

We are asking every minister, whether he has an organized Y. P. C. U. or not, to preach a special sermon to young people on Jan. 18. Our Young People are anxious to serve. Challenge them in a sermon! Invite and urge all young people to come.

On Tuesday, we are suggesting a meeting for the discussion of vocational guidance. We hope every Union will have this meeting. It is something new, yet so much worth while to young people in particular. What is to be your life work? How can you tell for what you are best fitted? Many such problems can be frankly and freely discussed in just such a meeting. Secure an able leader now in order to assure success.

On Friday, plan for a "rip-roaring" good social. The weather man still has time enough to give us plenty of snow for a sleigh party. Have your sleigh party end with a social hour at the church with plenty of peppy games. If a sleigh party does not appeal to your young people, there are ever so many varieties—at least fifty-seven it seems—of socials. Have a good time on this night any way.

It is hoped that every organization will be able to observe these two mid-week services. One night be serious, and one night be jolly. Make the week count for the most. If it is impossible to have both meetings, combine them. This plan, of course, does not work as well as the first plan. But it can be done. The point is to have something worth while during the week as well as something which is merely entertaining.

Jan. 25 is the day which calls for the most consideration. This day being Young People's Day is the time when we young people will put forth our best efforts. We are asking every minister to descend from his pulpit and to allow one of his young people to take his place. The topic for the morning is "Keys to Happiness," with "Service," "Love," and "Loyalty" the three major keys. Can we peek through the keyholes because these keys do not fit? This will be the time to enlarge our keys of "Service," "Love" and "Loyalty" so that they will fit and we will be so much happier. Our week will end with our Y. P. C. U. devotional meeting and consecration service. All of these meetings will be worth while if all will help. May we count on you?

Myrtle Belyea.

GOOD ADVICE

We heartily commend the statement from Miss Belyea which appears above. Miss Belyea and her committee have been doing excellent work in preparing for Young People's Week, and it is hoped that their efforts will meet with a widespread response. This is one occasion on which the assistance of the older people is particularly necessary. Not many young people will feel inclined to ask their pastor to give up his pulpit, but if the pastor offers they will immediately respond. Laymen can help too, chiefly by dropping a hint to the minister. Perhaps the laymen can be of service in the serious midweek meeting devoted to the subject of vocational guidance.

Whatever it is that you can do to make Young People's Week a success in your church, we hope you will go out of your way to do it. If you happen to be a member of a church where Young People's Sunday has been observed in the past you need no urging to support the Union this year. Your interest in the young people and what they have to say will bring you to church. If you have never listened to young people speaking from the pulpit, take it upon yourself to go on Jan. 25. You will be interested and you will be encouraged.

* *

THE GROWTH OF THE UNION

Twelve new Senior Unions have been organized this year, a distinctly encouraging growth in consideration of the fact that no organized field work has been done. Stamford, Conn., Joliet and Oak Park, Ill., Rumford, Me., Pleasant Valley, Ind., St. Paul, Minn., First Mission, New York, Conover and Jersey, Ohio, Barre and St. Albans, Vt., Halifax, N. S. This is a good list, and it is possible that there may be other Unions recently organized which have not yet reported. Several other Unions are in process of organization or reorganization, although there is as yet nothing definite to report.

The growth of the Junior Union has been even more striking. Massachusetts reports four new Junior Unions: Charlestown, Quincy, Waltham, and Worcester First. New York has two: Brooklyn Good Tidings and Canton. Avon, Ill., and Scranton, Pa., complete the list. The work of the Junior Union has been going forward rapidly this year under the leadership of Edna Bruner. In one community where a Senior Union had been in existence for some time there arose a general sentiment for a Junior Union. People said that if the community had profited so greatly by the Senior Y. P. C. U. it would profit equally by the Junior Union. As a training school for the Y. P. C. U. and as an integral part of the church's program of religious education, the Junior Union is doing good work.

* *

THE BOARD MEETS

At the time this is written the executive board of the Y. P. C. U. is in session in Akron, Ohio. The Union has always elected a board which was geographically widely representative, and this fact has made it impossible for the board to hold frequent meetings. As a result a system of board letters and board motions has been developed and has proved reasonably successful. At the same time there is nothing that works as well as getting together and talking together. The midyear board meeting serves this purpose.

The problems before the board this year are even more difficult than usual, for the fact that the Union has had no director after having one for four and a half years has increased the duties of the board. In addition to the regular problems of administration several unusual difficulties have arisen. President Reamon has tried to arrange for three full days of conference and discussion. Out of this should come plans for the remainder of the Union year. The meeting will be interesting and important. A report will appear later.

For the Quiet Hour

Kindness does not require us to be blind to facts or to live in fancies, but it does require us to cherish a habit of good will, ready to become pity if sorrow appears, and slow to turn away even if hostility appears.

Alexander MacLaren.

Neither has God abandoned the government of men, and the world of human souls. It is thinkable, though less than reasonable, to deny God altogether; it is neither thinkable nor reasonable to affirm a living God up to the year 100 A. D. and then to imagine Him henceforward handless and speechless.

John Watson.

Kindness is not weakness. It takes omnipotence to be merciful, in the largest degree and fullest quality of the term.

Joseph Parker.

And yet we rightly judge that no trait of Jesus' character was so expressly divine as his forgiveness of sins. The perfection of his loving-kindness places him above mankind. For this we owe him—and for this men will always pay him—religious reverence. We all of us need so much, ask so much, receive so much: Jesus gave so much. Nearer he holds to God who gives than to his tribes that take, I must believe.

Walter Lowrie.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

READING CONTEST FOR 1925

January 15 to Easter, April 12, 1925

	Points
Group using a Foreign Mission Study Book as a basis of group study	25
Group using a Home Mission Study Book as a basis of group study	25
Group in which each member reads the study book	25
For each additional book read on China, Japan or the race problem	1
For each member reading the study book	1
For each missionary magazine read	1
For each group circulating a missionary magazine	10

Will each group which wishes to take part in this contest please write to its state chairman and state its intention to enter so that it will be easier for the state officer to keep track of it?

If local groups do not care to enter into it will not individuals who care to read and enjoy learning more about a country than can be learned in the brief hour of the meeting, take part and keep count of the books read?

The names of the various groups and the individuals who reach the highest number of points will be printed after Easter.

* *

MISS HATHAWAY ARRIVES

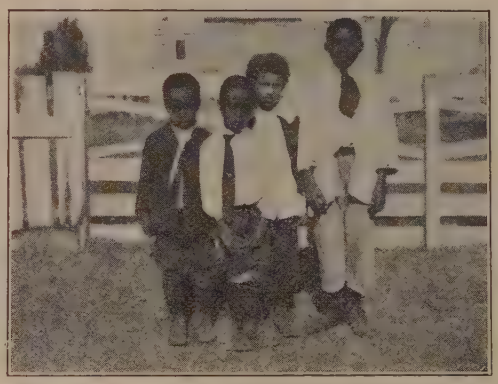
The boat on which Miss Hathaway engaged passage was delayed nearly two weeks, so that she did not arrive in San Francisco until Friday, Nov. 21, weary and worn with her long passage. After spending a few days in quiet and rest, she went to Santa Paula, to enjoy a real New England Thanksgiving dinner with friends, Rev. and Mrs. F. L. Masseck. This put her on her feet, so that on Sunday, the 30th, she gave herself unstintedly to the Santa Paula Church, speaking to the school, then at the morning service, and again in the evening to the young people. In the afternoon she met a few of the local Japanese, and gave them a brief message in their own tongue, much to their delight. On Monday, Miss Hathaway was an honored guest at the Women's Club of the city, and gave an account of her work in Japan that was most effective.

Altogether Miss Hathaway did herself and our church great honor in every way. All of our people were proud of her. While in Santa Paula the Massecks took her to several of the packing houses and stores where Miss Hathaway met the Japanese people. It was delightful to see the smile on their faces when she spoke to them in their own tongue, a very rare experience in their lives.

Tuesday, Dec. 2, Miss Hathaway attended the open board meeting of the California women, in Los Angeles. Wednesday she visited Rev. and Mrs. Edson Reifsnider, at Santa Ana, speaking at a meeting of the Unitarian Alliance, and attending a farewell gathering for the Reifsniders. Sunday, Dec. 7, Miss Hathaway spent with the Los Angeles church, speaking at the church school, the morning service, and at the young people's meeting in the evening. Thursday, the 11th, she spoke at a meeting of the Unitarian Alliance at Long Beach. Sunday, the 14th, she was with Dr. Selleck at the Riverside church. She then went to San Diego, for a rest, and can be addressed in care of George B. Cornell, Ocean Beach, Calif.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.



SUFFOLK NEXT!

Our next missionary enterprise is the American offering which should be taken some time near Lincoln's birthday. A large share of this offering goes to give an education to boys and girls like these at Suffolk, Va., under the leadership of Dr. Joseph F. Jordan.

THE OBJECT LESSON AT CANTON

Prof. Bruce W. Brotherston, professor of Religious Education at the Theological School of St. Lawrence University, believes that the theories that he sets forth in his class-rooms ought to stand the acid test of actual experience. He has accepted, accordingly, the superintendency of the Canton Sunday school, with the hope of making it an object lesson of what any school of medium size may become.

Though he proceeds quietly and tactfully, success has rewarded his efforts from the start. The Canton parish, the Theological School and the General Sunday School Association are co-operating to give him a fair chance in the matter of equipment and assistance. Miss Margaret Sias works with him, partly as visitor and partly as director of the week-day school of religious education.

Dr. Brotherston gives much attention to the period of worship, making every opening service a distinct contribution to his central purpose. He has re-organized the school in all its departments and has drawn about him a company of devoted and competent officers and teachers. One of his first acts, a very wise one, was to send a letter of greeting, explanation and exhortation to the parents of all the children who were in the school or those who should have been in the school.

The students of the Theological School are being impressed as never before with the dignity and importance of the church school; and when they go out into their parishes they will take with them clear ideas of how a good school should be conducted.

* *

HALIFAX, NOVA SCOTIA

Pansies growing in out-of-door gardens, and young girls wearing spring coats, that is Nova Scotia in early December. A hazy, fogy, spring-like day, another of Indian Summer, and a third with its swiftly falling snow—that too is Nova Scotia in December.

Despite the distance from Headquarters, and seeming isolation, devoted Universalists have for many years maintained in Halifax a thriving church of which we should all be proud.

A workers conference, a meeting of the church group of the C. G. I. T., the church school session, an afternoon mass meeting, a sermon at the evening service, and a Y. P. C. U. gathering gave excellent opportunity for meeting the people.

Their combined church school session and morning church service is most unusual. A service of worship, with a short address by the pastor, and the class period, form a combination of worship and instruction.

Rev. Oluf Tandberg and his wife are earnest workers, and the people of the Halifax church are loyal Universalists. We rejoice in the work that they are doing.

M. F. S.

Among Our Churches

Maine Letter

Congress Square, Portland.—The most important item of news from Maine is the acceptance of the call to the Congress Square Church, Portland, by Dr. James W. Vallentyne, of Oak Park, Illinois. His pastorate will begin about the first of March. The parish meeting which extended the call took other significant steps toward increasing the service rendered by this historic church to its people and the community. Miss Ruth Owens, as parish assistant, has proved the value of this kind of work, and it will be provided for in the budget the coming year. Plans were also made for keeping the church open every Sunday during the year, and providing for pulpit supplies during the minister's vacation. Portland is an important tourist center, both because of its own attractions and because it is the gateway to other resorts in Maine. Congress Square Church will extend an invitation to all visiting Universalists next summer to attend its services. Because of these advances, the parish will increase its annual expenditures between 30 and 40 per cent. * * **Installation at Bath.**—On Sunday evening, Dec. 14, Rev. George Wilson Scudder was installed as pastor of the church in Bath. The service was conducted by the State Superintendent, who gave the address to the people. Rev. Milo G. Folsom, of Gardiner, a roommate of Mr. Scudder at St. Lawrence, gave the charge to the minister. The Ministers' Association was represented by its president, Mr. Wall, who brought the welcome of the city and the churches. A snow squall just at the hour of the service cut down the attendance considerably, but a good-sized congregation was present. The new pastorate has begun with every indication of steady progress and success. The Sunday school, especially, is growing, and the boys' class, with Mr. Scudder as teacher, has increased in membership so that it was necessary to divide it, George U. Scudder taking charge of the younger boys. * * **Christmas Activities.**—Several churches have reported the best Christmas season in years. The Sunday schools have not only been given a jolly good time, but have helped to make others happy. Increased offerings for the Near East Relief have been the rule. Before Christmas the sales and fairs claimed attention and hard work, and were uniformly successful. Rockland and Congress Square Church, Portland, cleared over $1,100 each in this way. * * **Parish Activities.**—Lewiston has voted to install a moving picture equipment, hoping thus to broaden the ministry of the church to reach many outside its present circle. Bethel has invited Rev. Charles Easternhouse, who has been preaching in the community church at North Monmouth, to spend the month of January there. Pittsfield has begun the weekly publication of a church calendar under the title of "The Community Friend." The first issue appeared just before Christmas. Rockland has secured the services of Miss Angela Fossett as parish assistant on a part time basis, and is planning to change to a full time arrangement at the beginning of the fiscal year, May 1. This is in addition to the employment of the sub-master of the high school as Sunday school superintendent. Mattawamkeag is considering plans for a federated church, including Methodists and Universalists. Without such an arrangement there is no immediate possibility of resident pastoral care for the village. Oakfield enjoyed a month's visit by Rev. Grant Van Blarcom, and it is probable that he will return as the resident minister. In Canton a community forum has been organized, the United Baptist and Universalist churches joining together to make it a success. The Y. P. C. U. in Brunswick is planning a dramatic entertainment of ambitious proportions, which will be given in the Town Hall this month. Calais has come to the end of the year with all bills paid, including that for the present winter's coal pile, and for extensive repairs on the church and parsonage amounting to $1,300. * * **Coming Events.**—The State Young People's Christian Union is making plans for a Pep banquet to be held in Augusta on Jan. 17. The real reason that the State Superintendent selected Augusta as his place of residence was the fact that the ladies of the Augusta church serve the kind of suppers and dinners and banquets that they do. There ought to be a large attendance of the young people from all over the state on Jan. 17. The annual Convocation at Bangor Theological Seminary, which this year will be held Feb. 16-20, brings together a large number of the liberally-minded ministers of the state. This year will be no exception. Each year a number of our Universalist ministers attend, and this year the number should be larger than ever. With the dawning of 1925, Maine Universalists are beginning to look forward to this year's session of the General Convention in Syracuse. This will be the largest delegate body of Universalists ever assembled, and Maine, where there are more Universalists in proportion to the population than anywhere else on earth, will be well represented. * * A happy New Year to every one.

Stanley Manning.

Ohio Letter

On Sunday, Dec. 21, the coldest day of the winter to date, the State Superintendent drove from Cincinnati to Springboro and conducted a service in the morning. From Springboro to Wilmington is something like thirty miles; and he took dinner in Wilmington. Picking up one of our ardent workers there, Mr. V. B. Tooker, and Mrs. Tooker, a drive of over thirty miles was made in time to be present at our new place of work, Rainsboro, at 2 p. m. In the evening, he was back, thirty-five miles, to attend the Blanchester church evening service. * * Every one will be glad to know that several obstacles have been removed, the Hamilton church is again in our hands, and services were begun there on the first Sunday of the year. This church should never have been closed in a growing city; and with the large liberal element in Hamilton, there can be no failure. Rev. John Edwin Price will preach there Sunday evenings. * * Recently, there was a well attended service held in Franklin, where we have never had services. * * At Rainsboro there was a church in 1840, and a building was erected in 1849, and active work maintained till near the time of the Civil War. Certain splendid Universalists were left there; and so well did they teach the faith that their children and grandchildren are Universalists to-day. Last winter the State Superintendent and the writer determined to study Highland, Ross, and Adams Counties, where there were once a good many Universalists. The first good cheer was from "Aunt Margaret Stephens" of Pricetown, where our church burned some years ago. For the benefit of Aunt Margaret and other Universalists there will be some services held at Pricetown in the I. O. O. F. Hall. Hillsboro, the thriving little city and county seat of Highland County, has several fine Universalist families. Olive Branch Church at Sinking Springs is the only active church in the county. Here, for a long time, they depended on the State Superintendent for preaching. Now, the order is changed and students have done splendid work for two years. Bainbridge, over the line in Ross County, had a church as late as 1890. Here were found several loyal people. On the return, Rainsboro was visited, located ten miles from both Hillsboro and Bainbridge. The people gathered about the car to ask what could be done for them in the way of services; and the Superintendent did not plead any lack of anything, but promised on

the spot to give them services. Hence, on Dec. 7, the writer motored over thirty-eight miles after the morning service in his own church and found over 200 in the congregation in the K. P. Hall waiting the service at 2 p. m. On the 21st, the coldest day of the season, the State Superintendent from the rear of the auditorium counted over 175 in the audience. On this day, we were told that the building, a very good one indeed and capable of being adapted to our work, was for sale and that the people were very anxious to have it for the church work. It is proposed by some of the officials to put some of the money received from sale of church properties by the Convention into this place, where the prospects are good and which, with the fine roads, will at all seasons care for our people at Hillsboro, Bainbridge, and Greenfield. If any of our people anywhere could have heard Mrs. Orpha Upp, one of the new charter members of the church, speak her sentiments to the Superintendent and the writer, they would have received inspiration for all their days from this eighty-eight years young Universalist. * * Mt. Carmel, a few miles from Cincinnati, was hurt a few years ago by the removal of a few families and, after desultory work, quit completely. They have been having well attended services once in two weeks for some time, and will have monthly services till spring when the Sunday school and more frequent services will be the order. * * At Little Hocking, the first evangelical services of the winter were held for ten days over the Sunday of Nov. 30. Here, in Washington County, Rev. Thomas Chapman is the pastor of a group of churches. Under him, the churches at Salem and Watertown, long dormant, are revived and Frost has made great gain by a Sunday school being instituted. The minister had everything well under way and great interest aroused when the writer arrived to aid him during the last four days of services. The results were large congregations and a gain of seven members, six of them prominent men of the community. * * Rev. Armon Cheek has been called to Mason, and will begin at once. * * At Westville, where the church was saved from being sold by almost miraculous means, we have a thriving Sunday school and flourishing church work under Rev. W. L. Leavitt, who also is pastor at Conover, which church ministers to the group of splendid Universalists at Sidney. * * The ordination of Rev. Elmer Druley was significant. A son of a former Universalist minister, he comes into the work and begins at Eldorado and Eaton, his first pastorate. * * The writer was recently invited to Miami University at Oxford, Ohio, and spoke to 1,200 of the 1,900 students at this place. It was pleasant to discover that there were people left in Oxford from the church we once had there. * * The great question, of course, is how to keep the work moving with our staff of ministers. If they were not a working company it would be impossible. Rev. John Edwin Price, having his Sunday afternoons and evenings free, has followed the schedule of preaching at Montgomery in the afternoon, and Milford in the evening of one Sunday and the following Sunday driving over forty miles to Manchester, Indiana, to preach. Rev. Harry M. Wright not only cares for the Kent church, but also for Attica. Rev. George Baner, with the great work at Akron, is available for Sunday afternoons. The writer, with Blanchester and Cuba, has carried Farmers' Station on Sunday afternoons for four years. This winter, having alternate Sunday afternoons free, it is possible to supply the Rainsboro services, thus filling all Sundays with three services each and make a drive of twenty-four miles one Sunday and one of seventy-six the other. Great help has come to us in the work of Robert Cummins, a former Y. M. C. A. secretary at Miami University. A good speaker and interested in our work, he has acceptably supplied in many of our services at the places he could reach, coming from Fort Thomas, Ky., just "over the river" from Cincinnati. A business man is proving a good state superintendent, and removing a minister from a pulpit to fill the place is avoided.

W. R. Rowland.

Church News and Interests

PERSONAL

A short sermon by Dr. John Clarence Lee is boxed in a conspicuous place on the church page of the *Gloucester Daily Times* for Dec. 27. The subject is "The After-Glow of 1924."

Dean Lee S. McCollester filled the pulpit of the Church of the Divine Paternity, New York, for Dr. Newton, Dec. 28.

Mrs. Cordelia A. Quinby, who was ninety-one years old on Christmas day, received so many letters and cards from Clara Barton Guilds, Mission Circles and individuals that it is impossible for her to acknowledge them. Her daughter, Mrs. Nichols of Kansas City, with whom she is spending the winter, writes that she had a very happy birthday, and is very grateful to all the friends who lovingly remembered her.

Mr. Winthrop Alexander of the Grove Hall church has accepted the position of Superintendent of Buildings and Grounds at Rutgers College, New Brunswick, N. J.

Prof. Edson R. Miles of St. Lawrence University read "The Servant in the House" at the Universalist church of Haverhill, Sunday night, Dec. 28, before a congregation of several hundred. He spent a day or two in Boston *en route*, with old parishioners of the Grove Hall church.

Rev. Dwight A. Ball of Kinston, N. C., and Rev. Hazel I. Kirk of New Haven were visitors at Universalist headquarters last week.

Rev. Edson Reifsnider, D. D., who has been supplying the pulpit of the Unitarian church at Santa Ana, Cal., for the past year, has returned East. He supplied the churches at Meriden and New Haven, Dec. 21 and 28, and has accepted a call to take temporary charge at Meriden beginning Jan. 1, on account of the illness of Rev. H. B. Taylor.

THE HEADQUARTERS STAFF

Dr. John Murray Atwood, President of the General Convention, was at Universalist Headquarters on business Dec. 29. He preached at the Unitarian church at Gouverneur, N. Y., Jan. 4. On Jan. 18 he is to preach at the Church of the Good Tidings, Brooklyn, morning and evening, discussing the "Five Year Plan" at the morning service. On Jan. 19 he will attend the Laymen's Dinner in New York, and a meeting of the Commission on the Increase of the Ministry, and the Board of Trustees meeting. On Feb. 9 and 10 he will attend the New York State Ministers' Institute at Syracuse, speaking on the 9th.

Dr. Harold Marshall preached at the Congress Square Church, Portland, Maine, on Christmas Sunday.

Rev. Roger F. Etz gave an address at the Christmas morning gathering of the Coeur de Lion Commandery, Knights Templars, at their Temple in Charlestown, Mass.

Connecticut

Norwich.—Rev. A. N. Foster, pastor. The annual fair was held in November with very gratifying success, as it reflected the enlarged scope of our present methods of community appeal. The Christmas Sunday services were unique in setting and stimulating in presentation. The pageant, "Following the Star," was given by selected members of the church school at the noon hour session. Under the auspices of the Young People's Christian Union a candlelight vesper service was held at 6.30. The auditorium was lighted entirely by candles. The vested choir—augmented for the occasion—was very impressive in the processional and recessional. Through special invitation, the service was attended by the young people's organization of several of the local Congregational and Baptist churches. Both the pageant and the candlelight vespers were in charge of Mrs. A. N. Foster, director of religious education of the Norwich church.

Maine

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. At the communion service on New Year's eve, two adults were bap-

tized and with two other adults admitted to the church, making thirty-three persons received during the past nine months. A Men's Club has been organized with about twenty members. They are doing efficient work, take charge of the ushers at all the services, and have organized a men's class in the Sunday school in addition to Mrs. Kreger's class. The Christmas fair and sale under the auspices of the Ladies' Circle was successful. A new choir of twelve singers has been organized with Mr. Charles Park, agent of the American Woolen Company's Mills here, as director. The Christmas tree, which was financed by the Men's Club, brought joy to all the little ones. Large congregations were in attendance on the Christmas services. Dr. Mooney has been elected president of the Pastors' Union for the five towns of which Fairfield is one. He has also been elected to the faculty of the School of Religious Education for the same five towns.

Rockland.—Rev. C. A. Knickerbocker, pastor. Conditions were not ideal for church-going on Christmas Sunday with the temperature 10 degrees below zero and a gale blowing, but the congregations both morning and evening were exceptionally large. The church was beautifully decorated with fir trees, wreaths and poinsettias, and at the left of the platform was a huge Christmas tree beautifully lighted and decorated. The music by the quartet was very good. The Christmas sermon was on the significance of Christmas. In the evening the Sunday school portrayed some of the Christmas legends in tableaux which were interpreted by the stories read by Mr. Knickerbocker and music by the choir and children. Many gifts for the needy were given at this time. The day before Christmas the ladies of the parish distributed many baskets containing Christmas dinners for the poor. The "Knickerbocker Bible Class," named in honor of the pastor, already numbers about thirty men. The class has undertaken to finance the efforts of Miss Angela Fossett, an experienced young people's worker, who is now residing in Thomaston. During the past year she has been in charge of young people's work in the Middle West. Miss Fossett has been engaged for the balance of the winter and will devote her time to religious and social work. On Golden Rule Sunday $153 was contributed for the Near East Relief.

Massachusetts

Plymouth.—Rev. S. E. Franc, pastor. In the fall Dr. Leroy Coons brought to us a forceful spiritual message which by no means fell on barren ground. On laymen's Sunday, Mr. Lyscom A. Bruce occupied the pulpit, speaking on "How a Layman Thinks of the Great Truths of Religion." On Jan. 4 a dedicatory pipe organ recital was given by Gerald Foster Frazee of Wilmington, assisted by the Plymouth Masonic Male Quartette. This brings to a finish the campaign for a new organ which many of our friends at large have helped to make possible. Those who are interested in an ideal kindergarten room are invited to visit Plymouth and see the room decorated and furnished by the young ladies' organization of the church. The embryonic Y. P. C. U. meets regularly and bids fair to make an everlasting name for itself. It gave the church an elaborate decorated Bible marker with cross at one end and star at the other end, for a Christmas present, and is now engaged in raising funds to increase the communion set. A pleasing addition has been the donation of two large electrified candlesticks, one at each end of the choir rail.

Minnesota

Minneapolis.—Rev. Marion D. Shutter, D. D., pastor. On Christmas Sunday the pastor preached a sermon on "The Birth of a New Hope." In the church school a Christmas pageant, "Following the Star," written by Miss Susan M. Andrews, was presented. There was a children's choir and special chorus. At five o'clock the Y. P. C. U. held a candlelight service and in the evening there was a musical service with an address by Mr. Reamon, "No Room at the Inn." On Monday evening, Dec. 22, there was a Christmas party for all members and friends of the church school. Tuesday evening there was a Christmas supper at the Unity Settlement for the children of the Day Nursery and their mothers, given by the Clara Barton Guild.

Rochester.—The Rochester church, though still without a pastor, is trying hard to keep up the interest. The Sunday school meets every Sunday at 10 a. m., with a very good attendance considering the extreme weather we are having—one of the coldest Decembers on record. For three Sundays a Methodist minister, Rev. Mr. Bradford from Iowa, preached for us. The 28th we had with us Rev. F. L. Leavitt of Worcester, Mass. We keep up our Ladies' Social Circle with good interest. Our annual bazar and the supper on Dec. 9 were very successful. Christmas exercises for the children were held Christmas day at 5.30 with a tree and gifts distributed by Santa Claus in person.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. The State Grange held its annual session in Nashua in December. The ladies of the church gave them a supper which all seemed to enjoy. Under the auspices of the Men's Club a splendid Sunday evening service has just been held in this church. The Schubert Quartette of Boston furnished the music, and Dr. McCollester of Crane Theological School preached the sermon. Christmas was beautifully celebrated by the church school the morning of the 21st, and the next Tuesday evening a tree with presents for young and old, and plenty of eats, closed the Christmas festivities.

New York

New York, Divine Paternity House.—The Y. P. C. U., recently reorganized, has been very active. Ten members attended the Young People's Rally at the Friends' Meeting House, Nov. 12, at which Dr. Newton was the speaker. An enjoyable time was had at a social on the 21st. At the business meeting on Dec. 5, the constitution was completed. The annual fair for the benefit of the Sunday school was a great success, due to the splendid co-operation of the Mothers' Club, the Men's Club, the Sunday school teachers and workers, the Girl Scouts, and the Washington Cooper Boy's Club. The sum of $125 was realized. The Washington Cooper Boys' Club celebrated the first anniversary of its organization by giving the Mothers' Club a party, providing and serving refreshments. The Men's Club has added a new attraction to its members in the purchase of a three tube radio set, with loud speaker. This they have kindly offered to put at the service of the settlement for certain house events.

North Carolina

The Kinston Circuit.—Rev. Dwight A. Ball, pastor. The past two months have been notably busy ones. For November the pastor's report embraced twenty-three preaching services in eight different churches. Rocky Mount was visited on the fourth Sunday; this is not a regular appointment of the pastor in this circuit. The largest attendance ever was reported by the loyal friends there. Service at Stanhope, twenty-five miles away, was held in the afternoon, with a goodly number present, some of whom came seven miles. Meanwhile Mrs. Ball had preached three times, Saturday evening and Sunday, at Christian Hill. The pastor came Monday and evening services were held every night including Thursday, Thanksgiving day. During the day Tuesday both Mr. and Mrs. Ball drove the ninety-six miles round trip to Kinston that Mrs. Ball could take her place on the program of the Mission Circle in opening the study course for the winter. Thursday morning we held a special Thanksgiving service. At the noon recess a bountiful dinner was spread on the table stretched beneath the beautiful pines and oaks on the church grounds. In the evening a box party was held, the $31.10 netted from the auction of lunches and sale of ice cream being about half the fund needed to re-cover the church roof. The last two days of November were devoted to assisting Rev. L. P. Jones at a regular sermon of the Association of the Larger Hope. at Outlaw's Bridge. December was given to Christmas observance in

addition to the routine work. At Woodington a candlelight service was held on Thursday, the 18th, a little early because Miss Rachel Outlaw, one of our Outlaw's Bridge young women, who is teaching here in the public schools, was assisting at the organ. A choir of young people sang the Christmas carols. Sunday evening, the 21st, the same candlelight service was held in the Kinston church, the young people of the Sunday school taking the parts. Mrs. Ball was at the organ and was assisted in directing by Miss Sutton and Mrs. Langston. Mrs. Daugherty gave violin accompaniment for several of the carols. Christmas at Deep Run was observed Tuesday evening, the 23d. A beautiful holly tree, well laden with fruit, nuts and candies for the members of the Sunday school, was plucked of its fruits, after the program of carols by the entire school, and a story by the pastor had been given. On Christmas eve the Kinston Sunday school had a tree, and program of songs and stories. During the distribution of gifts the pastor made the presentation of an award to Edward Langston of the Junior Boys' Class, for the best record of attendance, and most faithful preparation of lessons for three months. The gift was from the teacher of the class, Mr. W. I. Langston.

Vermont

Washington.—Rev. C. A. Simmons, pastor. The Universalist and Baptist Sunday schools united in presenting the program, "Following the Star," prepared by Miss Susan Andrews, in the Universalist church on Christmas eve, under the direction of Miss Olive Calef and Mrs. G. A. Bohonan. Mention must be made of the excellent musical and dramatic work of Misses Hazel and Rena Downing, Marjorie Bowen and Doris Bennett, and of Messrs. B. F. and R. M. Bowen, L. W. Seaver and O. E. King. After the program a bountifully laden tree was denuded and every child made happy with at least one gift. The pastor and family were generously remembered by the Ladies' Mite Society, the Sunday school and individual friends.

* *

UNIVERSALIST CLUB OF BOSTON

At the December meeting the members were privileged to hear Payson Smith, Litt. D., Commissioner of Education for Massachusetts, speak on "The Challenge to Modern Education." On Jan. 12 it will hold Guests Meeting, at the Hotel Bellevue, which should result in further additions to the membership. The roster of the club for its over fifty years of activity reveals the names of the most prominent Universalists for that period among the membership. Meetings are held on the second Mondays from November to April, usually at the Hotel Bellevue, with attractive menu, followed by addresses from eminent speakers upon timely subjects. The fellowship and inspiration of these meetings might as well be shared by a larger number. The list is now open for additions. Guests will be welcomed on Jan. 12, who are prospective members, upon advance notice to the Secretary, and payment of $2.

James D. Tillinghast,
Secretary.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	2,048
Minneapolis, Minn., Tuttle	8
Fairfield, Maine	4
Hutchinson, Kan.	1
Elmer, Mo.	3
Total	2,064

* *

CHRISTENINGS

Previously reported, 841. Minneapolis, Minn., 5. Total, 846.

Notices

IMPORTANT NOTICE

Will all ministers and church people kindly be on the alert for a Mr. and Mrs. F. G. Parker, or a representative, Grace C. Marson, all represented as being "The Church Service News Bureau," who go about making calendars or papers for churches. They are humbugs. The last trace of them is from Philadelphia. If they appear, try to hold them, and wire me information. Rev. C. J. Harris, 45 Pinehurst Ave., New York City.

* *

DOOLITTLE HOME FOR AGED PERSONS, INC.

The annual meeting of the corporation will be held at the Home, in Foxborough, Mass., Wednesday, Jan. 21, at 1.30.

Helen W. Rice, Clerk.

* *

DAILY SERVICES AT KING'S CHAPEL

Preachers from January to March are as follows:

Jan. 13, 14, 15, 16. Prof. Theodore G. Soares, Chaplain of the University of Chicago.

Jan. 20, 21, 22, 23. Rev. Dilworth Lupton, First Unitarian Church, Cleveland, Ohio.

Jan. 27, 28, 29, 30. Rev. Thomas H. Billings, Ph. D., Minister-elect, First Church, Salem, Mass.

Feb. 3, 4. Rev. Charles R. Brown, D. D., LL. D., Dean of Yale Divinity School.

Feb. 5, 6. Rev. Stanley Ross Fisher, Wellesley Congregational Church, Wellesley, Mass.

Feb. 10. Rev. John Howard Mellish, Holy Trinity Church, Brooklyn, N. Y.

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

MASSACHUSETTS MEN'S BANQUET

Time: Tuesday evening, Jan. 27, 1925.

Place: Boston City Club, Boston, Mass.

Speakers: Real Universalist laymen: Arthur Nash of Ohio, Robert W. Hill of Massachusetts, and others to be announced.

Banquet: Better than the best.

Tickets: $2.00 per plate.

Auspices: Of the Massachusetts Universalist Comrades, the Massachusetts Universalist Convention, and the Five Year Program.

Wanted: All Massachusetts Universalist men who like to meet other Universalist men, talk with them, eat with them and listen with them to such live speakers as Nash of Golden Rule fame and Hill of Rotary Club note.

Notice: Full particulars, application blanks, etc., will be sent to each Universalist church in Massachusetts. Watch for them.

* *

FERRY BEACH REUNION

The annual Ferry Beach Reunion will be held at the Cambridge First Universalist Church, Inman Street, Central Square, Cambridge, Mass., on Friday evening, Jan. 23, 1925.

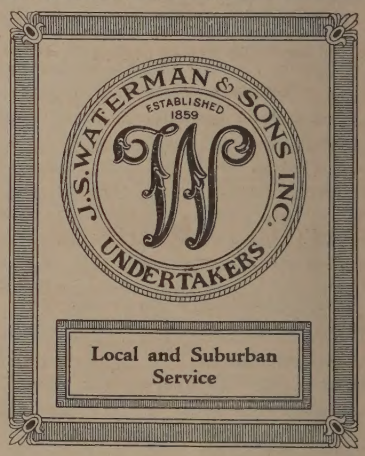
Dinner will be served at 6.30 p. m. Tickets seventy-five cents each. Make reservations for same and enclose money to Miss Isabel Gunnison, 64 Inman Street, Cambridge, Mass., not later than Tuesday, Jan. 20.

The Ferry Beach Park Association.
Elmer D. Colcord, Secretary.

* *

FOR THE WORK IN TEXAS

All friends who desire to contribute literature for the Texas work, for the present should send it to Judge J. Barker, Cisco, Texas, who has charge of the P. O. Mission work for Texas.



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The Philosophy of Worship

Jan.19—The Psychology of Worship; Jan. 26—The Justification of Worship, by James Bissett Pratt, Ph. D., Mark Hopkins Professor of Intellectual and Moral Philosophy, Williams College. Feb. 2—Doubts about Worship; Feb. 9—Worship as Creativity, by Edgar Sheffield Brightman, Ph. D., Borden Parker Bowne Professor of Philosophy, Boston University Graduate School. Feb. 16—Worship in Its Philosophical Meaning; Mar. 2—Worship and Belief, by Charles Andrew Armstrong Bennett, Ph. D., Associate Professor of Philosophy, Yale University.

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The Unitarian Ministry
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Crackling

The convention of the National Cloak, Suit, and Skirt Manufacturers Association has considered the question of spring styles and in its wisdom has delivered its ukase. Skirts, as an average, we are told, will be worn ten inches from the ground, and *in extreme cases, fifteen inches.* This strikes the unprejudiced observer as unfair. There are extreme cases at the other end of the scale when skirts undoubtedly should be worn not more than one and one half inches from the ground. Let justice reign! A fair chance to every girl, say we.—*The Independent.*

* *

The busy man entered the barber shop. The opening flourishes were completed and the barber asked in a cheery voice, "How shall I cut it, sir?"

"Well," replied the patron, "you take the scissors in the right hand and the hair in the left, move the scissors over the hair, then squeeze the scissors."—*West Virginia Moonshine.*

* *

Doctor: "I suppose, Mrs. Johnson, that you have given the medicine according to directions."

Mrs. Johnson: "Well, doctah, I done mah bes'. You said give Sam one o' dese heah pills three times a day ontil gone, but I done run out o' pills yistadday an' he hain't gone yit."—*Boston Transcript.*

* *

Diner (contemplating piece of chocolate cake the waiter has set before him): "I say, waiter, I ordered Washington pie. Shouldn't the icing be white?"

Waiter: "Only on George Washington pie, sir. This is Booker T. Washington pie."—*Amherst Lord Jeff.*

* *

Isn't this a new kind of revenge? A young husband was dickering with the radio when friend wife started an argument about some trifling matter. "Listen," said husband. "If you don't shut up, I'll turn Zion City on you."—*G. E. M., in the Chicago Tribune.*

* *

Help!—We wish to thank neighbors and friends, and especially the members of the K. K. K., who so kindly assisted in the death and burial of our father and uncle.—*Card of Thanks in the New Castle (Pa.) News.*

* *

"Nothing the matter with you," said the doctor. "Your pulse is as steady as clock work."

"But, doctor," cried the patient, "you've got your fingers on my wrist watch!"—*Tit-Bits.*

* *

Irate Husband (trying to start car): "This self-starter won't work. Must be a short circuit."

His Wife: "Why don't you lengthen it, dear?"—*Central Wesleyan Star.*

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